



Division I

Section 7

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THE Spirit of Missions

Vol. LXXXVII

SEPTEMBER, 1922

No. 9

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Published monthly by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103,
Act of October 3, 1917, authorized.

Subscription Price: \$1.00 a year in advance. Postage is prepaid in the United States and dependencies. For other countries, including Canada, 25 cents per year should be added.

Change of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new address should be given.

How to remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS**, preferably by draft on New York, postal order or express order. Ten cents should be added to checks on local banks for collection. In accordance with a growing commercial practice, a receipt will **NOT** be sent except when request is made.

Address all communications to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.



THE RIGHT REVEREND WALTER TAYLOR SUMNER, D.D.
Fourth Bishop of Oregon

Under the leadership of Bishop Sumner the Church people of Oregon, and especially of Portland, the see city, have given of their time and means without stint to ensure the comfort and convenience of those who will come to General Convention.

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

VOL. LXXXVII

September, 1922

No. 9

THE PROGRESS OF THE KINGDOM

ONE hundred and eighteen years ago a party of American explorers and pioneers crossed the Mississippi River near where the city of Saint Louis now stands and headed for the practically unknown Pacific Northwest. They were led by Meriwether Lewis and William Clark. An eighteen months' journey on foot lay ahead of them. They suffered almost incredible hardships. They forded rivers, climbed mountains, toiled across desert lands, and finally stood on the shores of the Pacific at the mouth of the Columbia River. Though Lewis and Clark pioneered the way into the Oregon country it was left to a missionary, Marcus Whitman, more than a generation later, to impress upon an indifferent Congress and Executive how vitally important it was that the United States should possess that country.

This year hundreds of men and women of our Church are traveling to that same region. From the farthest corners of the country the journey will require barely one-third as many days as the journey of Lewis and Clark required months. The thoughts of hundreds of thousands of other Churchfolk are turning in the same direction.

Every thoughtful Churchman as he travels to Portland will recognize two underlying forces that have shaped the civilization of this country. On the one hand there is the influence of the pioneer; the man who ventured to pierce the unknown and to conquer the natural resources of the country. Explorers, ranchmen, railroad builders, mining engineers, men who have harnessed the water power, men who have converted desert lands into fertile farms—all these have had an honorable share in the material development of our wonderful trans-Mississippi domain.

The second force that has shaped the civilization of this land is represented by the man we call the home missionary. He, too, has pioneered into the unknown. He has encountered dangers and suffered hardships equally with the explorer and the pioneer. Into the life of the new country he has brought the recognition of the spiritual values upon which alone any worthy material progress can be based. He has done his part in creating the character competent to grapple with the vast problems of a new land. He has made possible the Christian home. He established the first hospitals. He laid the foundations of a school system. Into towns and mining camps that rather prided themselves on forgetting God he brought the message of Eternal Love.

The Progress of the Kingdom

The explorer, the pioneer, the farmer, all the rest, have made a vast contribution to our national life. Let no one question that. But, after all is said, their conquest was a material conquest of the continent. The home missionary has saved that conquest from the stamp of a hard and barren materialism. It is to be hoped that everyone going to Portland has taken the time to read or will read on the way Bishop Burleson's suggestive book, *The Conquest of the Continent*. All honor to the men in these two groups who have done so much to fashion our modern America. Our hearts will go out in thankfulness to them, and to God for them, as the Church gathers in Her strength in Portland.

BY canonical provision, the General Convention has recognized the importance of setting aside periods for the consideration of the Church's work in Missions and Church Extension, in Religious Education, and in Christian Social Service. Some of the most important of the Convention's acts will deal with these vital subjects. The bishops and deputies naturally desire to have first-hand information from the Church's missionaries, educators, and prophets of social justice. That is the reason for what are called the "Joint Sessions" of the two Houses.

At the first joint session the bishops from abroad will interpret the present world situation as it affects the continents of Asia, South America and Africa.

At the second session the attention of the Convention will be invited to the accomplishments and opportunities of our home mission field. Domestic missionary bishops will tell the story of what has been done and will plead for the privilege of going forward.

In addition to these official occasions there will be two public meetings, one on the evening of Tuesday, September twelfth, and the other on the evening of Thursday, September fourteenth. At these a larger number of the bishops will be able briefly and more informally to tell the story of the Church's endeavor to audiences that will include, naturally, many of the deputies and bishops, also visitors to the convention, and thousands of Portland's Church people.

There will be a ceremony of unprecedented interest at the meeting on September fourteenth, when it is proposed to present to the Bishop of Alaska the assurance that the Bishop Rowe Foundation, to commemorate his first twenty-five years in the episcopate, has been placed in the safe-keeping of the Domestic and Foreign Missionary Society.

The missionary story will also be told on the Convention Sundays to congregations in Oregon and the neighboring dioceses.

BISHOP AVES has announced to the Convocation of the Missionary District of Mexico his intention to present his resignation to the House of Bishops, meeting in Portland.

Mexico and Its Bishop For nearly eighteen years Bishop Aves has carried one of the heaviest burdens the Church can impose upon any of her missionary leaders. The physical demands of a vast and varied country like Mexico are enormous. One must be able to live in the rarefied atmosphere of the mountain sections. He must be able quickly to adapt himself to the utterly changed conditions of the *tierra caliente* on the Atlantic and Pacific Coasts, or to the tropical jungles of the Isthmus of Tehuantepec. The Bishop's work takes him from the attractive and cultured life of Mexico's great capital and other beautiful cities, to scattered villages in the mountains and to the crude, but hospitable, homes of the mountain people.

The Progress of the Kingdom

During more than half of Bishop Aves's long service in Mexico the country has been torn by internal violence. Underlying it all there has been a passionate desire for justice and better living conditions. The Mexicans are revolutionary weary. The best elements will welcome friendly, unassuming guidance and coöperation in the development of Mexican potentialities. This country is great enough and can be unselfish enough to lend Mexico the friendly hand that will help along the path of national and economic progress and independence. This Church has an indispensable part to play in assisting large elements of Mexico's population to move along the path of spiritual development. The Church must have the courage to incur risks in order to serve. She will do well to recognize that her endeavor to help the people of Mexico to develop their own leaders must be based on sound Christian education. Her Hooker School for the training of young women must be enlarged and its staff strengthened. Plans should be made for a school for lads and young men into which the choicest young life of Mexico's great cities may be gathered. The destiny of the North American continent would seem to have been committed to the United States of America, the United States of Mexico and the Dominion of Canada.

EVERYONE who has the welfare of the Philippine Islands at heart rejoices in the work of the present Governor General and the spirit in which he is doing it. With his intimate previous knowledge of the islands and their people, reinforced by a prolonged and careful survey when he returned in 1920, Governor-General Wood has been able to effect an almost complete restoration of efficiency and morale in administration. Every government agency, from the educational system to the Philippine Bank, has felt the influence of his vigorous personality and has benefitted by his sane judgments and decisive action. From the mountains of Luzon to the Moro strongholds in Sulu he has gone as the ambassador of good will to the Filipino people. He has stood as the representative of law, order and progress. He has imparted new conceptions of national responsibility to Filipinos ambitious for their own country. He has enabled Americans, whether in government or in missionary service, to see more clearly the possibilities of their contribution to the future of the islands and their people. With all, he has been not only the effective administrator, but also the earnest Christian Churchman. One of the members of our Philippine staff, returning recently to this country, says that on one Sunday at Baguio, after the so-called summer season was over and nearly all the visitors that come from the lowlands to escape the debilitating heat had returned to their homes, Governor-General Wood and the missionary's wife constituted the American congregation!

EVERY American Christian will be thankful for the strengthening of the traditional ties that have linked Japan and the United States. For the American Churchman three special opportunities lie open to show friendship and helpfulness.

The Church in Japan The Church in Japan is looking forward to the creation of a Japanese Diocese of Tokyo, to be coterminous with the city of Tokyo, and of a Japanese Diocese of Osaka, to be coterminous with the city of Osaka. Both cities have more than the requisite number of self-supporting congregations. In both cases it is proposed to elect Japanese bishops. The plan embodies a great forward step for the comparatively young Japanese Church. Let American Churchman give it their intelligent and sympathetic support.

The Progress of the Kingdom

Japan has a wonderfully complete system of public education, especially in the lower grades. Its facilities are inadequate to meet the demands of Japan youth for higher education. The American Church can aid right here. Our excellent middle schools, Saint Paul's and Saint Margaret's, in Tokyo, and Saint Agnes, in Kyoto, are calling for better equipment and they must have it. Saint Paul's University, Tokyo, dignified now with the license of the Japanese Education Department as a *daigaku*, or school of great learning, must know that it has behind it the power of this American Church. There are 201 Christian educational institutions in Japan, as against 80 Buddhist and Shinto institutions.

Present conditions in Japan emphasize the great importance of the efforts of the American Church to complete new hospitals in Osaka and Tokyo. It is vital to the influence of the Church in Japan that it should be equipped with agencies that will develop the practical side of Christian faith. Christian missionaries have domesticated philanthropy in Japan. Our own Church has taken advanced ground, compared with all others, in coöperating with Japanese scientific men. Let there be no delay in the completion of Saint Barnabas's Hospital Osaka; Saint Luke's Hospital, Tokyo, and the school for nurses which Dr. Teusler is so anxious to complete and equip. Hospitals will stand as interpreters of the Christian message through the service of Christian doctors and nurses, both American and Japanese.

SAIN'T THOMAS'S CHURCH, Philadelphia, is the mother parish of all the colored congregations of the Church. More than that, it was the first separate congregation of any communion established by colored people in this country. Its first rector was the Reverend Absalom Jones, the first Afro-American priest in this country. Saint Thomas's was established 1794. Prior to that time the colored people in Philadelphia had worshiped in churches attended by the white people, principally in Saint George's Episcopal Church. The number of colored people attending these services steadily increased and finally led to dissatisfaction on the part of the white members of Saint George's. One Sunday morning in 1793 while the congregation was at prayer the colored people were asked to leave their seats on the main floor, retire to the gallery and confine themselves to it in the future. Rather than accede the colored worshipers left the building in a body and never returned. The beginning of Saint Thomas's Church was their answer.

The parish has had a varied history, but has always, except for one brief year, been entirely self-supporting. Today the outlook for Saint Thomas's is brighter than ever. The work is growing in vigor, its influence is extending; its income has recently been increased by 50 per cent.

But the congregation is hampered by a debt incurred in erecting the present building. The amount has been reduced to \$12,000. Rector and people, with the approval of Bishop Rhinelander, are asking for six thousand gifts of two dollars each. Once the debt is wiped out the building will be consecrated as a memorial of the Reverend Absalom Jones.

The history of Saint Thomas's is an illustration of what the Church can do to develop devout worship, earnest work and a spirit of self-help. The Church has all that the colored people need for their spiritual care and growth. Too often the people of the Church lack the will to bring together the Church's powers and the needs of God's children. Here is an opportunity to show in a simple yet direct way our desire to help forward an important part of the Church's mission.



SANCTUARY OF MISSIONS

JESUS, with Thy Church abide,
Be Her Saviour, Lord, and
Guide,

While on earth Her faith is tried:
We beseech Thee, hear us!

Keep Her life and doctrine pure,
Help Her, patient, to endure,
Trusting in Thy promise sure:
We beseech Thee, hear us!

May She one in doctrine be,
One in truth and charity,
Winning all to faith in Thee:
We beseech Thee, hear us!

May Her lamp of truth be bright,
Bid Her bear aloft its light
Through the realms of heathen
night:

We beseech Thee, hear us!

May She soon all glorious be,
Spotless and from wrinkle free,
Pure and bright, and worthy
Thee:

We beseech Thee, hear us!

—T. B. Pollock.



THANKSGIVINGS

WE thank Thee—
For the opportunities for
service opening before us in
Colombia, and for those who are
preparing in the wilderness a high-
way for God. (Page 557.)

For the devotion and faithful-
ness of Thy clergy of the Indian
race. (Page 565.)

For the spirit of care for the
widows and fatherless shown by
Thy followers in China. (Page
569.)

For the increase in brotherly
feeling toward those who have
come from foreign lands to make
their home with us. (Page 587.)



INTERCESSIONS

WE pray Thee—
To be with the General
Convention of Thy Church, so that

in all that is done Thy Name alone
may be glorified.

That Saint Mary's School for
Indian girls may rise from its
ashes to begin a renewed career
of usefulness. (Page 563.)

That all who have been privi-
leged to attend our summer camps
and conferences may retain the
vision there gained of the joy of
serving Thee. (Page 577.)

To bless the women of Thy
Church who are uniting in making
Thee a worthy offering. (Page
603.)



PRAYER

For the General Convention

Set forth by Bishop Tuttle
1916

O GOD, Holy Ghost, Sanctifier
of the faithful, Who didst pre-
side in the council of the blessed
Apostles, we pray Thee to visit
with Thy love and favor The
Council of Thy Church, our Gen-
eral Convention, summoned to
meet this year in Thy name and
presence. Help us to prepare and
make ready for its assembling
wisely and well; those who are to
gather and serve in it inspire with
Thy grace and guidance. Teach
them whither they are to go and
what they are to do and what
measures they are to take for Thy
glory and the spread of Thy King-
dom upon earth and the good of
redeemed souls. Enlighten our
minds more and more with the
light of the everlasting Gospel;
graft in our hearts a love of the
truth; inflame our wills with zeal
for Thy Holy Church; and pour
out Thine own breath of hallowing
might upon us and upon all people,
we beseech Thee, O Blessed Spirit,
Whom with the Father and the
Son together we worship and
glorify as one God, world without
end. *Amen.*

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EXTERIOR AND INTERIOR OF THE PORTLAND AUDITORIUM, WHERE
ALL THE SESSIONS OF GENERAL CONVENTION WILL BE HELD

THE GENERAL CONVENTION

ARRANGEMENTS for the General Convention which opens on the sixth of this month in Portland, Oregon, are practically complete. All of the important meetings will be held either in the Auditorium or in one of the ten halls of the Labor Temple, a block away, which has been generously offered by the Labor Council.

The opening service will be a celebration of the Holy Communion in Trinity Church for the bishops and deputies at 7.30 on the morning of September sixth. A second service will follow at 10.00 in the Auditorium. All the bishops will take part in the procession and a large choir under the leadership of Mr. Carl Denton will lead the singing. The sermon will be preached by Bishop Lines of Newark.

The corporate celebration of the Holy Communion for the women of the Church will be held on the following morning, September seventh, at 7.30. At 8 p. m. there will be a mass meeting in the Auditorium at which the result of the Triennial United Thank Offering of the women will be announced.

The following program, so far as it refers to Joint Sessions, is subject to approval by the two Houses:

Friday, September 8. Beginning at 11 a. m. there will be a Joint Session of the House of Bishops and House of Deputies at which the reports of the Presiding Bishop and Council for 1920-1922 and the program for 1923-1925 will be presented. This will be continued in the afternoon.

At 8 p. m. there will be a mass meeting arranged for by the Department of Christian Social Service.

Sunday, September 10. Services will be held in the churches of Portland and vicinity as arranged by the Portland Committee.

At 3 p. m. there will be a mass meeting under the direction of the Department of Religious Education on behalf of the Birthday Thankoffering of the Church Schools.

At 8 p. m. the Nation-Wide Campaign Department will have a mass meeting.

Monday, September 11. 11 a. m.-1 p. m. Joint Session of the two Houses. The Department of Missions.

There will be two mass meetings in the evening: one for the Department of Publicity and the other for the Girls' Friendly Society.

Tuesday, September 12. 11 a. m.-1 p. m. Joint Session of the two Houses. Department of Religious Education.

At 3 p. m. the Guild of Saint Barnabas will hold a conference and at 8 p. m. there will be a mass meeting under the auspices of the Department of Missions.

Wednesday, September 13. 11 a. m.-1 p. m. Joint Session of the two Houses. Department of Christian Social Service.

At 8 p. m. the Department of Religious Education will have a mass meeting.

Thursday, September 14. A mass meeting under the direction of the Department of Missions at 8 p. m.

Friday, September 15. 11 a. m.-1 p. m. Joint Session of the two Houses. Department of Missions.

At 8 p. m. there will be a meeting on behalf of Church Boarding Schools, and at the same time a service in Trinity Church for the Church Periodical Club.

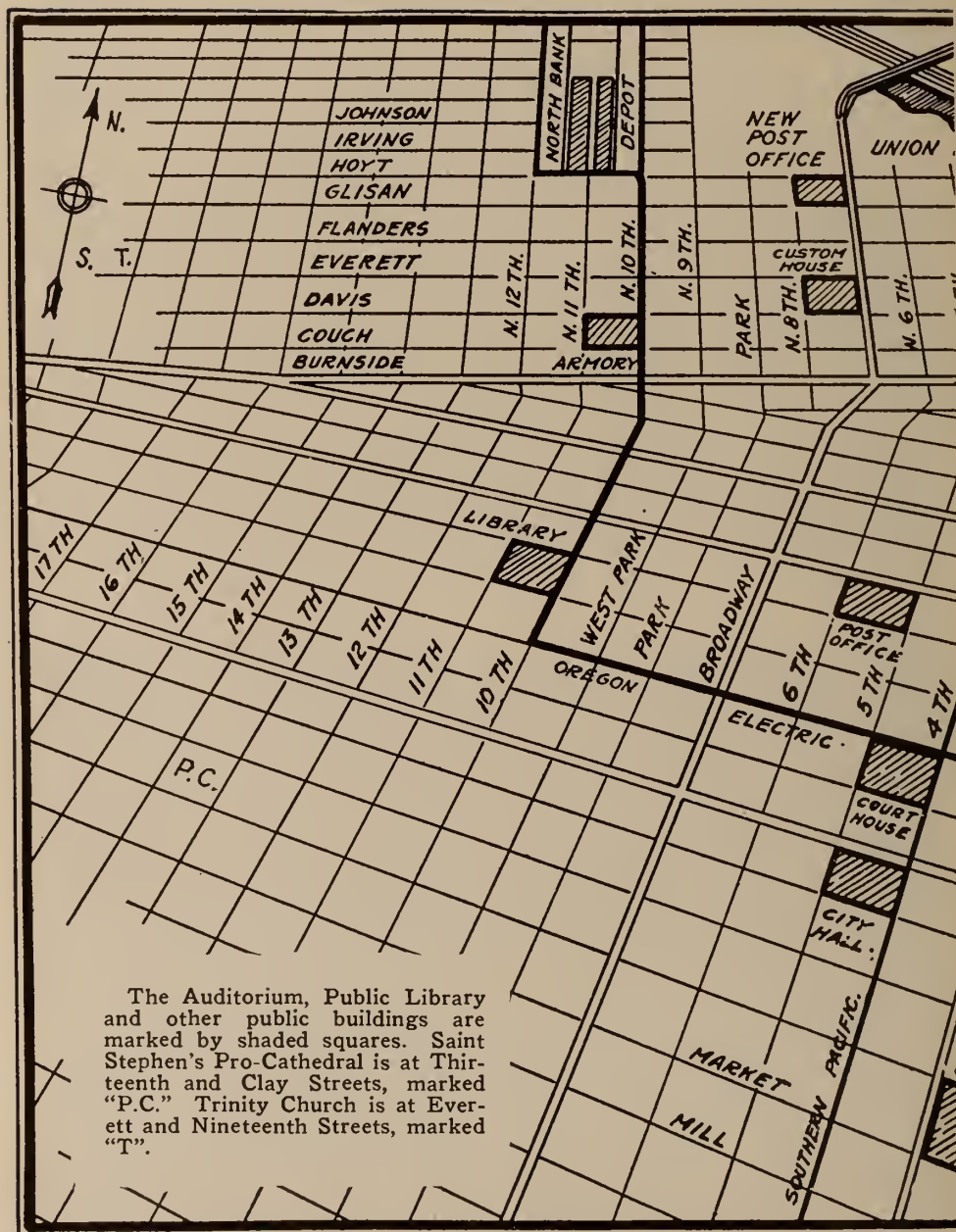
Sunday, September 17. Services in the churches of Portland and vicinity as arranged by the Portland Committee.

At 8 p. m. there will be a mass meeting arranged by the Department of Missions on behalf of work among Foreign-Born Americans. At the same time there will be a service for the Church Mission of Help.

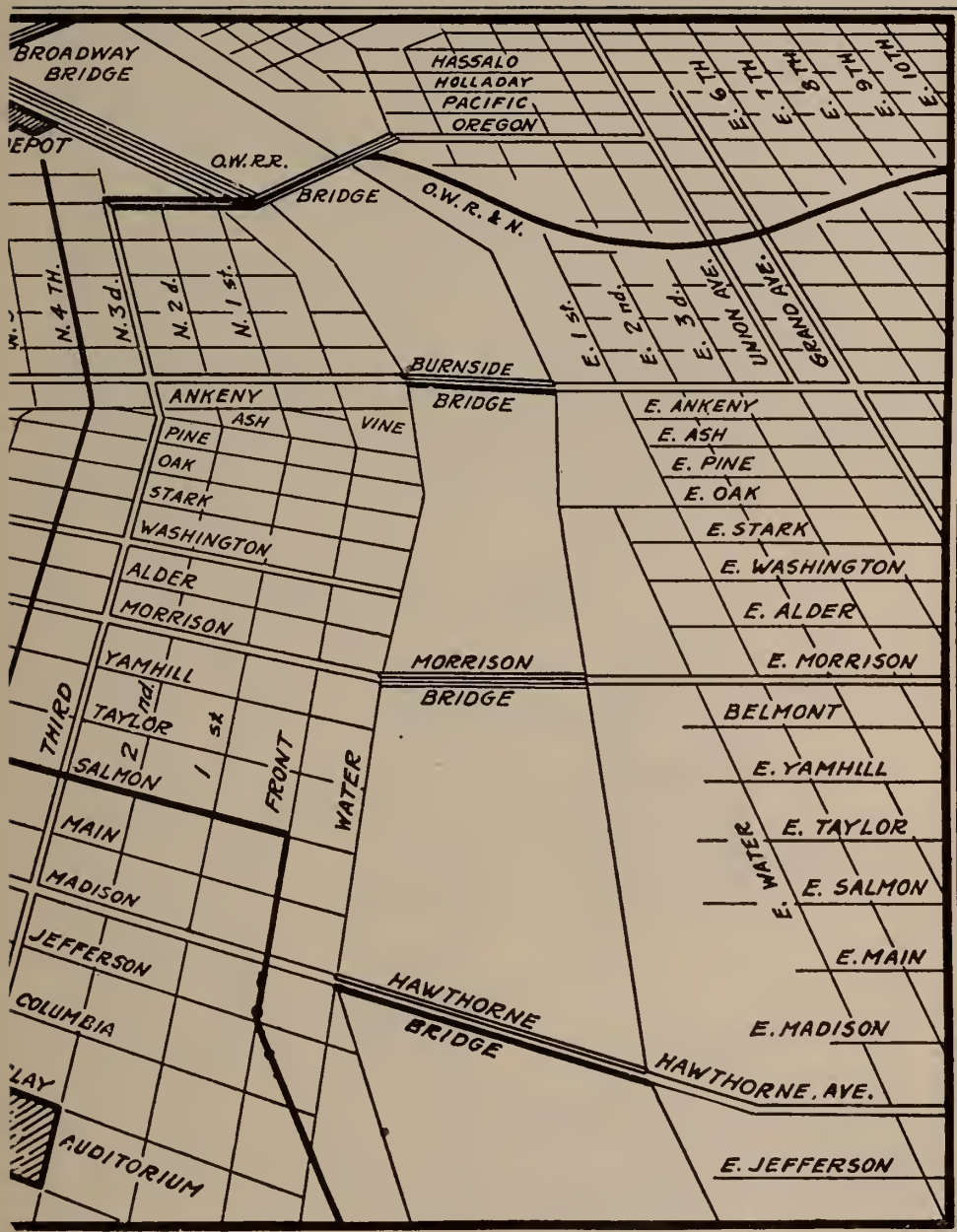
Monday, September 18. At 8 p. m. a mass meeting for the American Church Institute for Negroes.

Tuesday, September 19. Mass meeting arranged by the Department of Religious Education. The subject will be "Pageantry" with the presentation of a model pageant.

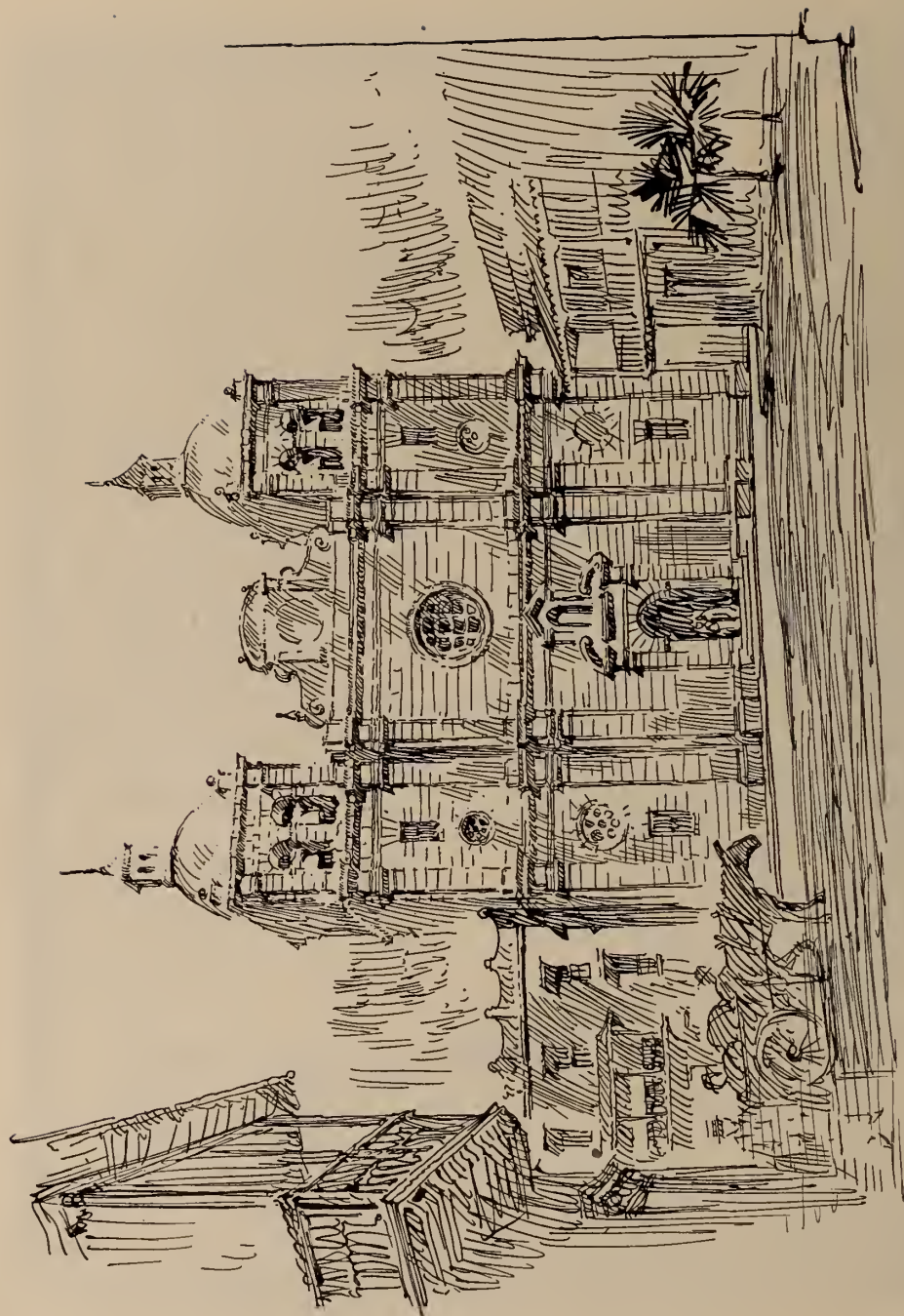
Besides the scheduled meetings there will be innumerable attractions for visitors, both in connection with and apart from the Convention proper. The Seamen's Church Institute will maintain a post and telegraph office, rest rooms for men and women and an exhibit of work among sailors in the basement of the Auditorium. THE SPIRIT OF MISSIONS will also have a modest exhibit in the same building.



THE CITY OF PORTLAND, OREGON,



WHERE GENERAL CONVENTION WILL MEET



SAN PEDRO CLAVER, CARTAGENA
Pen and ink drawing by Meade Bolton



THE PLAZA AT CARTAGENA

A MONTH IN COLOMBIA

By Archdeacon H. R. Carson

WHEN the historian of a future century shall come to write the story of this century's search for oil, it will be a romance as thrilling as was the search for gold four hundred years ago. It will not be altogether a story of nations and colossal corporations, but it will tell about fine youth turning its back upon soft and easy jobs around home, of pluck and determination, of fine enjoyment of life and work anywhere, of unconscious association of individual endeavor with the highest sort of patriotism.

It was in that spirit that men worked in the construction of the Panama Canal. It is in that spirit that we find them working—young men of our own country—in Asia, Southeast Europe, in Mexico, and in Colombia, where there is the richest promise of all South America.

Bishop Morris and I have just returned from our first long trip into Colombia, far up the Magdalena River. We found something besides oil. We found men of whom any nation might well be proud. And we found a task that any Church should be eager to undertake.

We have been running across these men constantly during the past two years. Generally they were going into the field for the first time, and it was with the same eager joyousness that they had gone into the war a few months earlier. Now we were to see them close up—in their rooms, at their mess three times a day, at work driving pens in the office and tractors—called familiarly “caterpillars”—out on the road. Many of them were frankly and refreshingly appreciative of the interest which had brought Bishop Mor-

A Month in Colombia



THE "LOPEZ PENHA"

ris to them and of the service we were ready to render.

So much by way of introduction, and now a brief outline of a month's journeying.

Stopping first at Cartagena, still as proud as in the sixteenth century, where at every turn one comes face to face with the daily associations of the explorer and discoverer of that day—cathedral, monastery, Inquisition, grim walls—we ministered to a little band of Americans and English at the American consulate. To do so we had to pass by the side of the *Palacio de Inquisición* and we wondered how those judges would have dealt with us had we done so in their day. The attendance that night was not as large as it is ordinarily (for we have been visiting

Cartagena at regular intervals since the beginning of 1921). But there was an opera troupe in the city that week, an unusually good company. So some would say it was an unusually good excuse.

The next day we went on to Puerto Colombia and we prolonged our stay on the SS. *Metapan* twenty-four hours in order that we might have a service especially for the ship's company. For the most part services aboard ship are thought of as being for passengers, but this was for the officers and crew, and none was more interested than the men having their quarters "forward". The captain was as interested as any. It was a fine sight, that gathering on the upper deck, plenty of light, the temporary altar draped with the flags of the two great English-speaking nations, everyone reverent and attentive, all taking part in the service, most enthusiastically of all the West Indian stewards, who felt they were having a service of their own loved Church and, accordingly, were thoroughly at home.

From Puerto Colombia it is a short run, barely an hour, to Barranquilla, and there we made arrangements to go up the river by *expreso* the following night. In the meantime we had opportunity to meet some of our people in Barranquilla and to make certain of a place wherein to hold service when we next visited the city. This will probably be in the spacious building occupied by the British consul.

We took the *expreso* "Lopez Penha," so named for a patriot of the revolutionary days, late one Tuesday night, looking forward to at least four, possibly five, days of river travel.

One who has never traveled on the Magdalena River may not appreciate the significance of the term *expreso*. There is another sort of service called an *intermedio*. The difference between the two is the difference between a modern "limited" train and an "accommodation" say of the early seventies.



LINE UP FOR THE ARRIVAL OF THE "LOPEZ PENHA"

So we traveled on an *expreso*, with two flags gaily flying, the one reading *expreso* and the other *correo* (mail), and we saluted the city of Barranquilla with fine gallantry as we left with prolonged blowing of whistles. Much steam was exhausted in so doing, but it is a fine custom which all river steam craft observe on arriving and leaving.

There is an unmistakable likeness between all these great inland rivers and the steamers plying upon them. Those of our number who had traveled on the Amazon and Mississippi spoke constantly of the resemblance borne by the Magdalena, and as to the steamers—"they're just like the old-time Mississippi River packets."

It is a great muddy stream, for the most part fully half a mile wide, with mud and marsh banks on which scores of alligators are seen, and with now and then a piece of jungle.

The "express" character of our service did not preclude frequent stopping to take on a supply of wood for fuel, and we had ample opportunity to go

ashore, a straggling village occasionally turning out *en masse* to see us make a landing. Once we stopped to take on cattle that was to be the food supply for some days, to be slaughtered on board.

In its occupations, one day was very much like another on board the *Lopez Penha*.

Our stateroom was as bare as a monk's cell. There were two canvas cots, an iron washstand, and a water-bottle. Such luxuries as sheets, towels, pillows, mosquito bars; and the like, were supposed to be carried by the traveler. Otherwise he fared poorly. Our room attendant was specially hired for the trip, but if we said he was not over-worked he could reply that neither was he over-paid. We awoke early and then after a cup of coffee and possibly rice and eggs the day was before one. Generally it began with a rocking chair well placed for reading, dozing and seeing. About noon we had breakfast. This time we again had rice and eggs, together with a cross section of a plantain. The din-

ners were much the same except that there was soup and an attempt at dessert.

Day after day we slowly ascended the river, making possibly five miles an hour, first on the right bank, then across to the other, traveling at night when there was moonlight but tying up at other times, and then it is that the traveler's mosquito-bars are called into service. We were spared the experience of being stuck on a sand-bar, but it happens frequently, as, for instance, was the experience of the *Lopez Penha* on the down-trip, on the afternoon before we took passage again at Barranca Bermeja. That was an eight-hour delay.

At the end of our fourth day, at 10 o'clock at night, we reached Barranca Bermeja, and immediately upon docking a committee of employees of the Tropical Oil Company came aboard to make inquiry for us and to take us in charge. For the next five days we were their welcome guests. Of this they left no doubt at any time.

Perhaps I may be permitted to quote here from my diary, not because the record has any value, but simply to make the picture of a few days a little more vivid. It was written on the ground.

May 14—We reached our destination about ten o'clock last night and we were immediately taken in charge and shown to our room. This we found very comfortable, particularly the beds after the unyielding cots of the *Lopez Penha*. At breakfast arrangements were made for a service at 9:30 a. m., at which hour we had twenty-nine men and one woman present, in addition to ourselves. The Bishop preached a very good sermon. After the service was over the men expressed a desire for another either Monday or Tuesday night. We settled on Monday. After dinner we were with the men in their rooms. . . . Mr. Scott (the manager) showed great cordiality. One of the men this morning said he wanted to pledge \$10.00 a month towards the stipend of a clergyman. Another wanted to raise a nurse to cover our traveling expenses. He was told that there would be an oppor-

tunity to give to some other object at the Monday night service. All the men said the day seemed more like Sunday than any that had been experienced since coming into the camp. It was really the first service and we the first clergy to visit the Barranca Bermeja oil fields. Even Roman Catholic services in the village are rare. For instance, we were told there had been none on Christmas Day.

May 15—After breakfast this morning Mr. Scott asked us to go with him to Infantas, where the wells are located. We left with him in his "Dodge". For a time the traveling was good and we made fine time over the splendid road recently completed by the company; then we met with an obstruction in the shape of a heavily loaded truck that had broken through a bridge. Expecting to be overtaken within an hour at the most, I walked on ahead, alone, endeavoring to get some good pictures of the jungle through which the road had been cut. I had gotten close to Infantas and still no car had appeared. The road was without shade, the sun being directly overhead. There were many beautiful butterflies and a particularly beautiful jungle flower resembling somewhat the salvia, but with richer coloring. Coming to two roads and not certain as to whether I should take the one running to the right or the other, I sat down and waited for someone to appear. I knew that Infantas was not far, but I did not care to have to retrace my steps after taking the wrong road. After awhile a native appeared and I asked him for direction. He was a stranger and knew no more than I. Then he wanted to know if I was a *cura*. I told him "yes" and I wanted to know how he guessed, for I knew I didn't look the part. Then he said he had a message from Mr. Scott to the effect that the obstruction had not been removed and he would have to return to camp. It was at least a three hours' walk and I was correspondingly downhearted. I started out with the peon as guide and it was only when we were a very short distance from the scene of trouble that I was overtaken by a Ford. The rest was easy enough, but I was tired, hot, thirsty and hungry.

This will be enough of the diary. That same night we held service in the clubhouse. The men made all the preliminary arrangements for this service, so we had plenty of hymns, a quintet, a duet and a violin solo. The offerings amounted to \$31.87, Colombian cur-

rency. Everyone showed the greatest pride in the success of the service, and we were told that it was the largest gathering ever held at the camp for any purpose during the six years of its existence. The men sang well, said the confession, joined in the Lord's Prayer, recited the Creed and said the versicles. The Bishop very evidently won them by his address. Again there was a record attendance of men, and, I might say, of women also. For every woman in camp was present and one from off a boat. But that made only four women in that big gathering of men!

For the rest of our stay we visited the men constantly. We were shown every side of their life at Barranca Bermeja. We saw them at work, producing the articles that are so common wherever gasoline is sold: making and stenciling the boxes by machinery; fashioning the familiar ten-gallon tin can—to be used later by the Chinese farmers to water their plants, by the housekeeper for her flowers, in all parts of the world; wasting fully the content of a tin to show us the method of its filling. We saw the office force at work and the nurses at work—everybody at work and contented. We looked forward to the day when we could return, bringing another with us, one whom the Bishop might introduce and say, perhaps, "Men, I want to introduce this priest of the Episcopal Church. He has come to stay. You'll find him the right sort, I am sure."

That man will have a work worth while.

Our trip down the river was like that coming up, except that we made it in half the time. At Barranquilla the Bishop and I parted company for a few days, he going into Santa Marta by one route and I by another. It gave me an opportunity to visit Soledad, the original site of Barranquilla, founded almost four centuries ago. To-day its



SANTO TORIBIO, CARTAGENA
Pen and ink sketch by Meade Bolton

chief interest is the old church and a house in which Bolivar lived for a time. One room and an old tree in the garden are associated particularly with the last year of his life.

I have already written of Santa Marta, but there is much more to be told and more may be told another time. We held three services there. We were guests of the United Fruit Company, and again it was our privilege to be the mess-guests of the men and to find the same welcome.

It is pioneer work that is being done by the Church in Colombia. We may not be able to build churches for many years to come. We plan to carry the work from oil field to gold mine, wherever we may find men of our race. We like to think for our encouragement that, in some respects at least, it is like the work of Bishop Tuttle fifty years ago or of Bishop Talbot thirty-five years ago.



FRIENDS

At the left is Mrs. Amos Ross, the first pupil of Saint Mary's School. John Burleson, son of the bishop, is holding a beaded turtle, which has just been given to him by Mrs. Ross. It was made by the woman on his left. The turtle stands for "Good Medicine"



THE RUINS OF THE FIRE AT SAINT MARY'S

The view at the left shows the interior; at the right may be seen the corridor which was dynamited to save the chapel

THREE TIMES THROUGH THE FIRE

By Bishop Burleson

IN his first report as Bishop of Nebraska, dated September 30, 1873, Bishop Hare says: "The Executive Committee approved my plan to open in the Santee Mission an industrial school for girls, and I hope that before the winter closes in as many girls as can be accommodated will be learning the elements of education and the practical duties of the home. The effort will be made to teach them to do their own work and to fit them for the lot to which they will be called." These words, written nearly fifty years ago, indicate the bishop's mind in the establishment of Saint Mary's School.

The school was actually begun in February, 1874, and one of the two first scholars is now the wife of our revered superintending presbyter of the Corn Creek District, the Reverend Amos Ross. A separate building was shortly afterwards erected, and the history of the school was one of uniform success, terminated unfortunately by a disastrous fire February 7, 1884, which in an hour swept the mission building, church, house and school out of existence. "The question now arose," said Bishop Hare, "whether

the school should be rebuilt on the old site, where the Indians were comparatively well provided, or transferred to some point nearer the large mass of heathen Indians further west." The latter course was decided upon, and out among these people, near a rapidly-flowing stream of good water on the Rosebud Reservation, the new building was erected.

So the second Saint Mary's came into existence and continued its good work until a second fire wrought complete destruction, September 10, 1910. The school immediately went into barracks and the erection of a new building was begun. This was of concrete blocks and in its day was called fire-proof. This building housed fifty girls and was set in a farm of 320 acres—excellent land in the Antelope valley. Just across the creek has now sprung up the little town of Mission, which is making rapid strides towards importance, possessing already a mill, a bank and an electric light plant. The railroads have approached no nearer than they were when the school was located at Rosebud, the nearest station being thirty-five miles away.

Three Times Through the Fire

Again, on April 23 of this present year, the third building was destroyed. Unfortunately, on this occasion the fire was not accidental, but was the work of homesick children who did not realize the seriousness of their act. Doubtless this danger always exists to some extent in boarding schools. It is the first occurrence of incendiarism in our Indian work. There is universal regret and lamentation among the Indians of the Rosebud at the loss of the school. Fortunately, no one was injured, and the chapel-schoolroom was saved, as was also some portion of the equipment of the main building. Because of insurance conditions and the lack of fire protection, it was impossible to carry a sufficient amount to reimburse the loss. We received something over \$7,000, probably about fifty per cent of the value of the building exclusive of its contents. The destruction of the building, as will be seen by the accompanying pictures, was distressingly complete. Miss Bridge, the principal, who was absent at the time, lost all her personal possessions and the little treasures which she had been gathering through twenty-five years of faithful service. All but one of the teachers also lost everything.

The question immediately arose as to the restoration of Saint Mary's. As in the day when it was burned on Santee, a decision as to its future location must be arrived at. The "heathen Indians" for whose sake it was transferred to Rosebud have become the strongest and most numerous body of Church people, white or Indian, existing in the state. Without doubt the existence of the school has been largely responsible for this achievement. It has been not only a school but a center of influence in manifold ways, ministering to human needs of many kinds, being both academically and industrially educational, and serving as a social center, children's home, and general dispensary of Christian service and Christian ideals.

Two considerations had to be weighed: First, the possibility of restoring the school on its present site in time for use in the fall. This was manifestly impossible. Nor did it seem right to ask the teachers and pupils to face a Dakota winter in temporary quarters while the school was building. The second consideration is one of larger scope, namely, a decision as to whether the present educational needs of the Indians would be best met by a school of the old type and in the old location. This is still under advisement. Many of those best informed feel that perhaps the time has come to open a non-reservation school of a higher academic standard in which selected girls may be gathered from the several reservations, rather than the re-establishment of a boarding school of local and limited efficiency. But that either on its old site or elsewhere Saint Mary's must be re-established is the united conviction of all.

Meanwhile, it has been decided as a temporary expedient to unite our two girls' schools, Saint Mary's and Saint Elizabeth's, at the Saint Elizabeth's plant at Wakpala, making such changes and enlargement as may be necessary. Miss Bridge, principal of Saint Mary's, and Deaconess Baker, principal of Saint Elizabeth's, will coöperate, and the two staffs will be united.

In the fall of 1923 Saint Mary's will be reopened, if the generosity of the Church makes it possible—and who can doubt that this will be the case? It should not be a great task to secure the fifteen or twenty thousand dollars needed to replace in efficient service for another term of years the institution of which it is still true, as Bishop Hare said nearly fifty years ago, "So successfully has the purpose of the school been accomplished that one can pick out a Saint Mary's girl wherever he goes in the Indian country by the kind of home she keeps." A school with such a record *must* continue its good work.



PRAYERS AT SUNSET

THE PEACE PIPE AT ENEMY-SWIM LAKE

By the Reverend Charles M. Lathrop

THE Wild West of our fathers' days lives still. Only now it is a peaceful West and the Indians congregate to talk over matters of Church extension and Church activities in their reservations, smoking the peace pipe in the quiet circle with the bishop and his clergy.

One saw this remarkable picture in the Niobrara Convocation this summer. It was a new Wild West that yet retains much of the picturesqueness of the old. The Indians gathered at Enemy-Swim Lake, where is situated the church of the Sisseton reservation. If the reader wants to know the place more definitely, then I can tell him that it is three miles beyond Blue Dog Lake, and that for a day and a half he must travel from Sioux Falls through a prairie that is an ever-widening ocean of billowing green sweeps—the gray-green of oat fields,

the vivid green of alfalfa, the deep green of the corn and the yellow green of the ripening barley; then all the varying greens that the shadows of the clouds and the sunbeams peering through add; and always, far off on the rim of the horizon, the beckoning green of some sun-covered meadow. Occasional flowers, too, one sees, a wild rose, sometimes white, sometimes red, the prairie lily and many commoner blossoms.

It was the camp that made one think of the pictures of old days. The site was a low ridge circling around a meadow amphitheatre, in shape like a huge bowl, broken through on the south by beautiful little Enemy-Swim Lake, woods-lined, a few miles long and half a mile wide. About two-thirds of the way up the hillside the tents are pitched, circling the whole field, tents numerous enough to give

The Peace Pipe at Enemy-Swim Lake

lodging to about twelve hundred Indians, with wagons and buggies and automobiles and horses and dogs and many children and papooses and fires where women were cooking. You hear the barking of dogs and calling of children and wailing of babies, for there are twelve hundred here; and you see Indians picturesque as the movies show, hundreds of them. Occasionally will be a man with long gray hair and a superb face, deep-lined. One misses the blankets, for the men wear "store clothes" and the women have shawls always over their dresses, often gathered over their heads. The day of the blanket has gone forever.

I reached the camp just in time for the evening service. On the flat hilltop by the church the crier called in Indian, and from all sides down the hill and up again came men and women, girls and boys. They lined up, men on one side, women on the other. The clergy gathered in the center between the two rows that faced one another. First they sang an Indian hymn, then the Creed in Dakotah, after that all knelt on the ground for a few prayers, then another hymn and blessing by the bishop. The sun had set.

The first night in a tent is always more or less disturbed, particularly when it happens to be a cold night and blankets are not too numerous. My own sleep was further disturbed by a colicky horse stuffed too full of green grass, who seemed to find the immediate neighborhood of my tent some consolation. I meditated in the warmth of my blankets as to my duty as I heard him cough and grunt and groan. But the night was cold, and the only help I could think of to give him was a hot-water bag. So I settled into my blankets and went to sleep dreaming of hot-water bags as big as barrels for veterinary uses. In the morning when I woke and went out to wash at the lake I found no dead horse. So I concluded he must have come through without my help.

First was the early service, about eighty of us together in the open-air church with its bough-thatched roof, with the altar on a platform at the end. Rough boards made the seats and we knelt on the ground. Most of the service was again in Indian, and I felt a queer sense of being a foreigner, like the sense one had in Belgium at a service. Then after breakfast came the great service of the convocation. The clergy vested, some forty of us including thirty Indian priests and deacons. As I vested I watched the congregation gather. The Indians came marching by tribes, each having at its head its white tribal banner. By the time the clergy marched in, singing the Indian words to the tune of *The Church's One Foundation*, the church was crowded, men on one side, women on the other, with a fringe of white people standing around the edge. Then came the sermon, preached in Indian by an Indian priest, and the ordination of four Indian priests and a deacon, very touching and impressive.

On the preceding afternoon the convocation had organized. The men under the Reverend Philip Deloria, an Indian, carried on their business. It was all done in Indian, and while I endeavored to listen attentively I must admit I know absolutely nothing of what they said and can give no idea of the business transacted. The men were evidently interested.

Following my usual custom when I find the meeting of the men getting long, I turned to the women and went to the Indian women in their Auxiliary. It was, I think I can safely state, the most interesting meeting of an Auxiliary I have ever attended. Many of the women were seated on the floor. Children were playing in the center, some were asleep on their mothers' laps. Many had dresses of most picturesque pattern, and they all had their shawls about their shoulders or over their heads. As the speaker would call the name of a representative of



THE SPEAKERS AT THE YOUNG PEOPLE'S CONFERENCE

one of the Auxiliary branches, the person called would get up from the ground. If she were very large she would rise on her knees and her hands and crawl a little way before rising. Then would come a flow of Indian speech. Once in a while I knew there was a joke, for I could see a ripple of amusement going over the stoic, impassive, sad faces of the women. As I stood in the doorway an old woman, wishing to come out as quietly as possible, crawled on her hands and knees across the floor to the entrance, and then slowly and carefully, with the use of her cane, rose and stood erect. This meeting, too, was all in Indian. Consequently, I was as much at sea as to what was actually being done as I was with the men.

I saw out in the field a circle of perhaps fifty girls with a few boys sprinkled in, and I knew this must be a Young People's meeting. So I intruded there. It was their first meeting, and it was conducted in English—suggestive of the new conditions, for the younger people can hardly speak their fathers' language. They dress

quite differently from their mothers, for I saw there the short dresses and low shoes and silk stockings, and the powder and sometimes the paint, that one sees on the girls in any community. The young lady who represented the Indians at the International Students' Conference at Peking, China, was talking. She is a student at the University of Kansas, Miss Muskrat, a Cherokee Indian, and a visitor. I felt the importance of her words, for she was impressing upon the girls and boys the responsibility of the Indian to take his place and make his contribution to the Christian life of our modern world.

There are other services that I could tell about, but from those already described the reader can get some realization of the work the Church is doing in South Dakota among the Indians. It is the largest and in some respects the most successful racial work that I have seen. It is Indians' work with Indians. Its great characteristic is that it is racial and not an effort to try to make over the Indian into a white man.

The Peace Pipe at Enemy-Swim Lake

I feel very deeply the immediate problem that the Indian work must face. The hope of the Indian lies in his children, and here comes a difficulty. There is a wide breach between the older generation and the new. It is the same problem that our whole society is meeting, but it is aggravated by the adaptation by the younger generation of the white men's ways, and the evident divorce between the older and the younger generations. One imagines that the traditional relation of the young and old has been that the young were accustomed to yield implicit obedience to the older people's judgment. The Indian tribe was patriarchal in its government, and the older people carry on the patriarchal idea. But this will hold no longer. Again, the Indians spoil their children. The discipline is haphazard. They need, too, to know all that modern skill has to tell of the care of the young mother and her baby. If the Indian is to continue to play a part as a separate race he can do it only through developing

a sturdy, healthy, intelligent, educated, new generation. The Church can help immensely, if those who are responsible for the Indian work will put themselves in touch with the organizations for community health and community nursing and community recreation.

I carry away another deep impression. It is a new one to me. It is a deep sense of brotherhood with these devout Indian Church people. There is a simple, serious devotion that one recognizes and respects among them. I have lived myself much in the West and have seen many Indians. I have, however, merely *seen* them. Any brotherly relation was always out of the question. I come away with a deep respect for the Dakotah Indian. It is easy to sneer at the different customs. We can laugh at the names. I was introduced to Mrs. Rawhide and Mrs. Standing-Bear and Mrs. Eagle-Drop. I would have laughed once. Now I realize that they have their own traditions, and their adherence to racial customs and traditional names gives me a respect for their pride of race and their veneration for their own traditions.

This great work has been developed in no spasmodic nor easy way. It is the result first of all of having members of the clergy from the Indian race itself. But primarily because faithful priests both Indian and white have given long lives of devotion to the Indian work. One priest has been for forty-seven years in the work, another for more than thirty and his two boys are priests themselves and are preparing to give their lives in turn. This is what has made the Indian work the great work it is. There is a suggestion in this steady persevering sacrifice of lives that would be helpful in all of our rural and missionary work. To achieve great results there must be the continual steadfast years of a lifetime. The Indian work is successful because it has been a vocation.



SOME OF THE INDIAN CLERGY



SOME OF THE OLDER WIDOWS

AN INDUSTRIAL HOME FOR WIDOWS IN CHINA

By the Reverend Y. Y. Tsu

ZUNG TUH SOO (House of Love) is the Chinese name of the Industrial Home for Widows at Kiang-wan. This little town is connected with Shanghai by a short railway and the journey between it and Shanghai occupies about ten minutes. The Home is situated just outside of the town and as one approaches Kiang-wan from Shanghai one can see from the railway train window its white-washed buildings and outlying fields surrounded by a bamboo fence, for it is built near the railway track a short distance from the station. There are two large buildings, two-storied, and

several smaller houses in the place. After one enters the front gate, one crosses a large front yard and steps into the first building in which are the chapel of the Home, guest hall, classrooms, etc., downstairs, and sleeping quarters upstairs. The other two-storied building contains sitting rooms and work rooms downstairs and sleeping quarters upstairs. In the smaller houses are the kitchen, dining-room, nursery, store-rooms, etc. The store-rooms are generally packed full of the produce of the fields—threshed rice, soya beans, wheat, etc.—which have been raised and harvested by the in-

An Industrial Home for Widows in China



THE REVEREND H. N. WOO

mates for their daily use. The Home has thirteen *mow* of farm-land and the total value of its property—buildings and land—is estimated to be \$20,000.

There are sixty-six inmates, young and old. One inmate is eighty-seven years old, another eighty-two, another seventy-eight, another seventy-four, and several over sixty. But the majority are younger widows and their own children. The younger children go to a primary school, and a few older children are sent to boarding schools of the Church.

Everyone in the Home is expected to do some work, excepting the very aged ones, and so when visiting the Home, one will find some elderly women spinning by hand on the native frame, some weaving, some in the kitchen steaming rice and boiling tea, while others, who are physically fit, are working in the fields. (Around Shanghai women work in the fields as well as men.) Every morning and evening family prayers are said in the chapel, and on Sunday afternoons the pastor of the little Saint Paul's Church

of Kiang-wan comes to hold Evening Prayer. There is a little harmonium in the chapel, played by the lady teacher of the school, which leads the singing.

Zung Tuh Soo was founded in 1907 by the late Reverend H. N. Woo, then in his seventy-second year. (An account of his life, written by Dr. Pott, appeared in the March, 1920, number of *THE SPIRIT OF MISSIONS*.) In a conversation with the writer, some time ago, Mr. Woo said that he had had the idea of a home for the care of widows since his sixtieth year. In his parish and evangelistic visitations he found widows, old and young, who were dependent upon their families and had no means of support. Some of these belonged to poor Christian and others to heathen families. There are houses for widows established by non-Christian philanthropists, but these places, in Mr. Woo's opinion, were not satisfactorily managed and the inmates in them were not taught the Christian religion or to support themselves. If God would give him strength and years, he decided to build a home for widows under Christian auspices and to make it an industrial home.

He talked the matter over with his friends and from the very beginning he received much favorable response and sympathetic interest. The first \$1,000 was given by a Churchwoman, Mrs. Wei, who, though not wealthy, was very much impressed with Mr. Woo's idea and so told him that she would give not only money but also her own time to the promotion of the Home's interests. Mrs. Wei has been all these years serving as one of the directors of the Home. Altogether Mr. Woo raised \$17,000, with which he put up the buildings on land that had been presented by friends.

In 1919, when Mr. Woo was in his eighty-fourth year, he felt that he would not be able to manage the Home and look after its interests much longer on account of his advanced age, and



SOME OF THE YOUNGER WIDOWS WITH THEIR CHILDREN

so he entered into negotiation with the bishop of Shanghai, the Right Reverend F. R. Graves, D.D., with a view to inducing the Church to take over the Home and maintain it as a diocesan institution. Hitherto the Home had been an independent institution, supported by friends of Mr. Woo and managed by a committee composed of a certain number of supporters, and the diocese had been in no way responsible for it financially or otherwise. But it is a thorough Church institution. The bishop and Mr. Woo entered into an agreement whereby the Home became a diocesan institution and its property was handed over to a board of trustees composed of the standing committee of the diocese together with the bishop and the mission treasurer. The board of trustees appoints a committee of managers (Chinese) to exercise direct oversight of the institution.

This committee is composed of Churchmembers and non-Churchmembers, men and women. They are going ahead with enthusiasm with a plan for the permanent endowment of the institution. The plan is to raise forty to fifty thousand dollars immediately as an endowment fund for meeting the current expenses of the Home from year to year. At this time of writing, they have already secured two large pledges from two friends: one of \$10,000 from Mr. T. U. Yih, a wealthy merchant of Shanghai, in memory of his father, and the other of \$5,000 from Mr. V. Y. Loh, another wealthy merchant of Shanghai. They were both admirers of Mr. Woo, but singularly enough they are both non-Christians. The Committee hopes to get a generous response for the appeal from the Church-people of the diocese and others who knew Mr. Woo.



THREE OF THE HIKERS ON THE PONCE PLAZA
The boy is carrying home their shopping from market



MARKET IN PONCE

HIKING FROM SEA 'TO SEA IN PORTO RICO

By Elizabeth Harris

HIKING from sea to sea in Porto Rico is a joy that belongs only to Saint John's teachers, so we hear. Miss Bleecker, Miss Bourne, Miss Washburn, Mrs. Sutcliffe (once a teacher here) and I are the lucky ones.

We equipped ourselves with khaki dresses, dark glasses, boys' shoes, adhesive plaster, absorbine, iodine, Sloan's liniment, plenty of nerve, and started from San Juan by moonlight at 4.30 a. m. Easter Monday. Guayama, fifty-five miles away, on the Caribbean coast, was our destination.

The first few miles were the most uninteresting of all the trip. There was little new in scenery, and our attention

was centered on whose feet were going to blister, and where and which was the better shoulder to carry a twelve-pound pack on. About four miles from Caguas we met a man with a cart, who agreed to take our packs in and who also acted as advance news agent. By the time we reached town we had a following of half a dozen awe-struck natives. Everybody thought we were crazy, broke or perhaps both. Heads poked out of every shop, and when we crossed the Plaza we looked more like the Pied Piper of Hamelin than dignified schoolmarms. All business stopped in the drug store while we had a drink. Indeed no one

Hiking from Sea to Sea in Porto Rico



MISS HARRIS (left), MISS BLEECKER (right)
The two who walked from ocean to ocean

else could get in, for the doors were packed with the curious. Our Porto Rican host admitted he expected to see us carried in on stretchers late in the evening, so he was quite surprised when we appeared at 1.05 with still a good deal of pep.

The next morning we started our real mountain climbing to Cayey. Another traveler joined us for a while, a negro woman with a gourd in one hand, a long walking stick in the other, a bundle on her head and a big fat cigar in her mouth. She could only grunt as she climbed the steep hills, but our labors were lessened in looking around over the hills and valleys dotted with royal palms. It rained later on and we were a forlorn sight as we entered Cayey at three, but the entire hotel force turned out to make us comfortable, so our spirits were soon revived.

Native hotels are worth experiencing once, but never again. You pay so

much for a bed, and unless you happen to use all the beds you may be awakened in the middle of the night by the other seventy-five cents' worth of the room coming in. Very often there are numerous other inmates who pay no board, but we escaped these. We were fortunate enough to have a suite with a balcony, which sounds much grander than it was. Hotel service is à la carte, one towel at a time, one sheet half an hour later, water—perhaps never.

Our popularity was shared by a man in vivid red and yellow who marched around the plaza several times and finally slid down a rope stretched from the church belfry to the middle of the plaza—why, we never learned, but the entire native population was there. There are only a few Americans in the town, nearly all of whom are officers attached to either army post or radio station. The radio here is one of the highest and most powerful in the world.

The road from Cayey to Guayama is truly worth all the miles we had gone to reach it. We went up and up, seeing Cayey far below on one side, then on the other. One side of the road was sheer rock towering far above us and the other sheer depth, still farther below. Sometimes we would see a little village down there in a valley with the roads leading up to the military road where we were. And as we looked, we marveled how the people ever got themselves up, much less anything else. They seem, though, to have a knack of clinging to the hillside, people, huts, crops, animals, anything.

Most of the huts are built on the steepest part of the hill. The front probably presents a normal view, but the back would make most of us lowlanders dizzy to look at it. The thatched huts are quite picturesque from a distance, but a close view of the interior usually destroys all appearance of romance. However, the country



THE SUNDAY SCHOOL AT MAYAGUEZ

people, especially those in the mountains, seem to live on a much higher plane than those in the towns. They are of purer blood.

Just before we reached the divide we were told to be on the lookout for the first view of the Caribbean. It was not an especially clear day, but we could see the blue water miles away and far below. We were unprepared, though, for the first view of Guayama, and the suddenness of its beauty is almost overwhelming. We rounded a curve and there it was—the city far away on the plain with the sea beyond. There was a beautiful valley on one side sloping down to the plain and on the other we could see the miles of our road curving down the mountain. It seemed the kilometer marks would never end—we counted them off like a rosary. The descent was hard walking and we were hot, although the road was shaded all the way, but we were not too tired to enjoy the wonderful panorama spread before us.

Our party became divided the last few miles before Guayama, but we

kept up communication by hailing the passing automobiles and inquiring for the *senoritas a pie*. We met an oxcart going from town so we managed to ask the driver in so-called Spanish if he would take a note to the rest of our party. A long time afterward, a very sporty-looking car with a very smiling young man drove up and handed us a note saying all was well and we would meet at the hotel. A little later we were united again.

As it was still early afternoon we decided to go on to Ponce instead of waiting as we had planned. Our thoughts must have gone abroad by mental telepathy for when we reached the hotel there were half a dozen chauffeurs clamoring for the privilege of taking us on. It seemed good to ride once more, but I think we all had almost a feeling of regret at seeing the mountains fade away in the distance. We knew there was only a bare chance we would ever do anything like it again, and even if we did, no trip could present the freshness, the novelty, and such fun.



CHAPTER I, CAMP JOHN WOOD
Rocky Point, L. I., July, 1922

SUMMER CAMPS AND CONFERENCES



CAMP JOHN WOOD; THE MESS HALL IN THE CENTER

CAMP JOHN WOOD

By William C. Sturgis, Ph.D.

I AM having my first experience of a Brotherhood Summer Camp for boys at Camp John Wood on Rocky Point, Long Island, and it is most interesting. The boys, about seventy in number and of all ages, are encamped in army tents with a good mess house on an open hillside, surrounded with woods and within a hundred yards of the beach. It is an ideal site, barring the poison ivy, which, however, can be avoided. A short service of prayer before breakfast, three forty-minute periods of instruction from 9 to 11.40, an afternoon service at 5 and an informal meeting before bedtime—these are

the opportunities for education and worship. The rest of the time is spent in sports and bathing.

"Daddy" Hall, known and loved throughout the Brotherhood, is chaplain and leads the devotions besides giving daily talks to the boys on personal religion. Those who know "Daddy" can visualize one of his meetings—the boys listening eagerly to his impassioned eloquence, now convulsed with laughter at his homely wit, now serious under his probing of consciences. It may be questioned whether he does not frequently take them out of their spiritual depth; that, at any



MR. CLARENCE BRICKMAN
Superintendent of Camp John Wood

rate, is my impression, recalling my own boyhood. Boys are emotional creatures and emotions are apt to get out of hand and find expression in phrases which lack a basis of experience. This is a serious danger, not entirely avoided here at Camp John Wood. On the whole, however, the religious tone of the camp is fairly wholesome, though I am surprised to note the ignorance of the boys regarding many essentials of Church teaching as well as of the Church's general activities with which the Nation-Wide Campaign has made most of us fairly familiar.

The abundant vitality of these youngsters is contagious. It finds an outlet in every kind of sport, from the setting-up exercises in pajamas (or less) which usher in the day to the camp-fire stunts before bedtime.

Sunday is a quiet day given over, apart from the regular Church serv-

ices, to letter-writing, photographing, walks and swimming. The boys have built their own "Camp Cathedral" in a grove of small oaks and locusts. A grassy nave and transepts outlined with white pebbles; a rustic altar-rail; a lectern and pulpit with the Chi Rho, all cleverly made of branches; the altar itself with rough cross, wild flowers in pitchers' backed with the Trinity-tide green of sweet-bay and covered with a white sheet (pure cotton, I fear)—these form a fit setting for the glorious Eucharist as we joined in it this morning. Morning Prayer at 11 was a hearty service, read by two of the boys under "Daddy's" guidance; the singing chiefly notable for its volume; responses fine.

An entertaining feature of Sunday afternoon was the "Treasure Hunt". Five dollars hidden under a stone in the "cathedral" was the objective; the



MR. C. LAWSON WILLARD
A leading spirit in the Camp



MORNING IN THE CAMP; PUTTING THE COTS OUT TO AIR

trail to it was a series of cryptic notes placed here and there over a wide area, and sometimes requiring a hurried return to camp to consult Bibles. The last, I recall, was the bare citation of Isaiah 2:3—a fairly clear lead to the final goal. Incidentally, some of the boys misread the citation and looked up Isaiah 3:2—"the prophet, the diviner, the ancient"—and dashed off in a frantic search for "Daddy". The successful group kept the prize for the corporate work of their own Chapter,

but I fancy that it was eventually dedicated to the purchase of a chalice and paten for the camp.

On a Sunday evening I had the coveted opportunity of telling the boys something of what I had seen in the Far East.

If good results do not become apparent in every boy who spent two weeks at Camp John Wood, the fault will not lie with the indefatigable and resourceful leaders. The call to better service rang out clearly.

CAMP BONSALL, Q. E. D.

By Alfred Newbery

WHAT about the boy in the Church? Is he going to grow up with no understanding of the Church's place in his life, with a feeling that "regular fellows" do not pay much attention to it, with the idea that when he leaves Sunday School he graduates from it until the days of middle-aged respectability? That is a problem.

And the answer has in part been given. So we write, after the answer, *quod erat demonstrandum*.

Camp Bonsall at Wrightstown, Pennsylvania, is one of the camps for boys set up by the Brotherhood of Saint Andrew. Let it stand for them all and let us see what happens in this particular camp.

Summer Camps and Conferences

At 6:30 a. m. fifty sleepy-headed boys are awakened by a bugle. Who rouses the bugler is a mystery. But he is on the job and after a few minutes of hush throughout the camp, when all are engaged in private devotions, about fifty campers, ranging from fifteen to twenty in years, come out in night shirts and pajamas and go through the "daily dozen". Then a dip in the river and back to the tents for camp clothes and at 7:15 they are gathered round the Chaplain for "the morning watch", a brief service of prayer and intercession. After a noisy breakfast, tents are prepared for inspection and at a quarter of nine all are seated on the grass beginning the first conference of the day—about thirty minutes in length. There are usually three conferences, one led by the chaplain, one by the director and one by an outside speaker, presenting the Boy Scout movement, the Mission of the Church at home and abroad, Christian Social Service, and so forth. They ask questions, they learn and they discuss. The afternoon is given to sports, swimming, baseball, volley ball and the like. After supper the chaplain leads the evening prayer service and the boys take care of themselves till camp-fire. Seated on blankets and mattresses around a fire, they sing, tell stories, hear short addresses. It is one of the happiest hours of the day. A moment of prayers and they are ready for "tattoo" and by ten the camp is again in the hush of healthy sleep. On Thursday and on Sunday the watch hour period is replaced by Holy Communion, cele-

brated at a rustic altar built by the boys themselves.

The discipline is interestingly maintained. Each tent constitutes a chapter, made up of boys from different parishes. Each chapter earns a standing on the day's performance as to cleanliness of tents, attendance at meals and so forth. Is there any chapter feeling? You should see the boys scowl when one of their chapter comes in late and loses points for them. They build the camp-fires by chapters. They compete in athletics by chapters.

They get good experience, they get good instruction, they get a good healthy life for twelve days, and for the newcomer it is, as one of them put it, "a revelation".

But there is one thing that stands out as the great strategic value of the camp. While any normal boy has sound religious experience, most normal boys are afraid to show, express, or talk about interest in religion. This is most true when they are with their friends, their classmates, their families. But when they get away from those taboos, given the opportunity, they will think and speak frankly of spiritual things. At camp the other boys do not know them, will not make fun of them, and as a result you have all these boys giving an unembarrassed attention to the message of the Church and each admiring the other for it, and realizing more and more vividly that a manly, athletic life, full of play and enjoyment, is here being demonstrated as not out of harmony with devotion to God and His Church, but rather as one of the aspects of such real devotion.

THE FARIBAULT SUMMER CONFERENCE

SHATTUCK SCHOOL has everything one could desire in the way of equipment, location, associations and administration. And all this contributed to make the Conference held in June at Faribault, Minnesota, not

only possible but also efficient and delightful. How much generosity of spirit and willingness to work there is among us, after all! And how much such an experience as this conference gains by the human good-will that has



SUMMER CONFERENCE AT SHATTUCK SCHOOL, FARIBAULT

made it possible. Mr. and Mrs. Newhall get deserved first mention, therefore, for their gift of this "atmosphere".

The Conference gathered over one hundred and fifty members. It was just one big family from the beginning. Not only did everyone know everyone, but everyone seemed genuinely to like everyone. It was not more than one day before the personals of the *Emdee Endee* (for the initials of the dioceses involved, Minnesota, Duluth and North Dakota) were greeted with unanimously understanding laughter as they were published from the "hash pulpit" at breakfast time. It was good to hear such penetrating talks on the parables as Bishop Bennet gave each morning, and to listen to Mr. Osgood's before-supper talks on the story of religious drama in relation to worship, out under the trees by the Chapel.

Any mention of courses of study would of real necessity be a complete list of courses. Not a single course "fell down". Members got what they came for without the waste of precious

time in preliminaries, rhetoric or sentimentalities. There was much round-table discussion; the Conference *was* a Conference. The classes led by such straightforward men as the Reverend E. M. Cross, the Reverend George Keller and the Reverend B. T. Kemerer were productive of vital interest and real helpfulness—as was every other class led by every other leader.

The Conference was brought to a close by the production of *A Sinner Beloved*, the pageant-drama to be given so unusual a production at the General Convention. The principals came down from Saint Mark's, Minneapolis, but the "market-place crowd" was of conference members. It was most impressively rendered out of doors against the façade of the armory, with the great steps of the sallyport for entrances. The sunset light came through the clouds at the end and the benediction not only fitly closed the drama but also a most satisfying four days on the hilltop of life's meanings. It was and is a blessing to have been at the Faribault Conference.



SUMMER CONFERENCE FOR CHURCHWORKERS
Princeton, N. J., July, 1922

THE PRINCETON SUMMER CONFERENCE

By Mary E. Smyth

THE 1922 Summer Conference for Church Workers, held at Princeton from July third to fourteenth, has come to a most successful ending.

Nearly three hundred enrolled. Everything possible was done by the faculty and governing board for those attending, and that this was appreciated was shown by the earnestness with which services, lectures and classes were followed.

The courses covered Religious Education, Missions and Church Extension and Christian Social Service. The daily program was: Celebration of the Holy Communion at seven-fifteen; breakfast at eight, followed by three study periods; from two to three conferences of Church organizations; three to six, recreation; seven, hymn singing; seven-thirty, sunset service, and then the evening sessions.

At one of these Bishop Roots gave a magnificent talk on China; at another Dr. Patton filled all with enthusiasm by his address on *The Negro*; on the Fourth of July Bishop Knight gave a patriotic talk when all gathered around Macmonnies's splendid Princeton Battle Monument to sing *The Star Spangled Banner*.

Two afternoons were given over to a display at Trinity Church parish house of the most exquisite altar hangings, vestments, linens, embroideries, laces and vessels, sent from all the churches of the diocese, in charge of Mrs. Joline.

The pageant entitled *The Angels of Magdalena*, by Marie E. J. Hobart, was beautiful.

At the sunset service held on the last Wednesday, all lines of work were explained by those teaching them. Among others Canon Dunseath spoke on social service, which he called "Re-

ligion in Action"; the Reverend C. T. Bridgeman, on work for aliens; the Reverend Mr. Haughwout, of Porto Rico, on missionary work. The supreme opportunity in the work of the ministry was set forth by the Reverend Thomas Conover.

On the next evening commencement exercises were held at which Canon Lewis presided. The address of Bishop Matthews was delightful.

Stunt night and field day were full of wholesome fun and nonsense, and boating, bathing, swimming, games and dancing offered a large choice of amusement.

Now that all is over, what memories crowd upon us! Of the early morning, under Princeton's justly famous trees, meeting bright, smiling, young faces, all going eagerly to the wonderful early Communion Service; of the magnificent singing at all the services, but especially of the sunset service out in the beautiful grounds, with glimpses of scenery only to be compared to bits of old England, and the talks by the pastor on his chosen text, "What doth the Lord require of thee?" The kindness and graciousness met on every side make one sorry it is over, and yet, is it not the smallest part of it that is over, and the greater part just begun, as these young loyal Christians go back either to new fields, or to continue where they had started, better fitted, and with a more earnest determination to carry out in their lives the words of the Conference hymn sung so many times:

Fight the good fight with all thy might,
Christ is thy strength and Christ thy
might.

Lay hold on life and it shall be
Thy joy and crown eternally.



THE TENTS ON LAKE COEUR D'ALENE

SPOKANE'S FIRST SUMMER SCHOOL

By the Reverend Lindley H. Miller

THE first Summer School of the district of Spokane was held at McDonald Point, Lake Coeur d'Alene, Idaho, from June 27th to July 7th. Bishop Page very generously offered the use of his summer camp for this purpose, and he, with some of the clergy of the district under the direction of our "carpenter priest," the Reverend M. J. Stevens of Spokane, laid the tent-platforms, pitched the tents and arranged the tables, benches, etc. The Reverend G. W. Laidlaw of Pullman constructed a most attractive altar of rocks by the shore of the lake, the "reredos" being of massive rock and beautiful green foliage. Mrs. Page

made an appropriate "fair linen cloth" out of pure Irish "airplane" linen. At this altar the Holy Communion was celebrated every morning during the school.

Owing to limited accommodations, not a great number could attend the school—we hope to be able to have more next year—but all were agreed that there was a spirit of fellowship and friendship which a larger group might have found lacking. Forty people attended the school from all parts of the district, with a few from northern Idaho, a splendid representation when one considers the distances that some had to travel. Two dele-

Summer Camps and Conferences



THE LITTLE ALTAR IN THE WOODS
With reredos not made by hands

gates from Roslyn had to travel by railroad nearly three hundred miles; the Reverend D. V. Gray of Oroville and his two delegates came by automobile more than two hundred miles, and several others had to travel as far. One can see, therefore, why travel presents us with a real problem in holding conferences in these large missionary districts.

After journeys of various lengths and varying degrees of dust and heat, what a pleasure it was to travel by boat nine miles up such a beautiful lake! Arriving at McDonald Point, we were welcomed by Bishop and Mrs. Page and the Reverend H. L. Oberholtzer, director of religious education in the district. And the Spokane Summer School, so long planned and hoped for, was at last a reality!

On the morrow real and earnest work began, for our program did not allow many idle moments. After Holy Communion at 7.30, followed by breakfast, a class met for devotional Bible study. Owing to the failure of our plans for a regular leader, this class was led by different members of the school, and we were all most grateful for the helpful instruction under

the leadership of the Reverend and Mrs. F. J. Mynard of Yakima, the Reverend G. W. Laidlaw of Pullman and the Reverend A. J. Bramhall of Wallace, Idaho. Following this, there were two conferences covering the first two units of the Standard Course in Teacher Training: one on *How to Understand Children* led by the Reverend L. H. Miller of Saint Peter's, Spokane, the other on *How to be a Good Teacher*, led by the Reverend H. L. Oberholtzer.

The whole school united during the third period for a most interesting and inspiring class led by Miss Tillotson on *How to Conduct a Discussion Group*, using Dr. Sturgis's *The Church's Life* as a text. It was a great privilege to have Miss Tillotson with us and her course should be a great stimulus to the work of adult education in the district. There followed a class in Christian Social Service. We had hoped that Bishop Moulton of Utah would conduct this but, owing to his recent illness, he could not be present. The Reverend W. E. Dowty, who a short time ago took up his work as dean of All Saints' Cathedral, Spokane, came to our rescue and, with his long experience in social problems in the East, gave us a fresh point of view and a stimulating insight into the problems and opportunities which confront the Church in this field of work.

This ended the morning classes and lunch and relaxation followed. Swimming was the chief recreation, and shouts and laughter showed that the school was not all serious study. Some learned to swim, others studied the art of diving—two courses not in the curriculum but none the less serious for those concerned and enjoyable for the onlookers. Our faithful bell-ringer, however, would not leave us long in peace, and at 4.15 the clergy—there were sixteen of them—hurried from their diversions to meet the bishop in a conference on various



MISS TILLOTSON'S CLASS

problems of the ministry, while the laity studied the "ways and whys" of the Church under the Reverend B. A. Warren of Saint Paul's, Walla Walla. The conferences closed with a very inspiring and helpful talk on *Personal Religion* by the Reverend F. J. Myrard.

Such was our daily program, except on Sunday, when the regular Sunday services were held, attended not only by the school but also by a number of visitors from Spokane and Coeur d'Alene. Bishop Page preached in the morning and the Reverend W. E. Dowty in the afternoon.

The evening programs were varied—talks, readings, dramatization of Bible stories, songs, a canvass for the Church's mission showing the trials of canvassers in calling on "hard-headed business men" and "leading ladies" of

the parish. And always there were at the close on the beach a hymn or the *Nunc Dimittis*, Evening Prayer and a period of silence amid the glories of summer twilight by the calm and beautiful lake.

Thus, with study and prayer and an added measure of good fun, our summer school, a venture of faith, proved a success. From the scattered missions and parishes the delegates came and found inspiration and instruction and, perhaps above all, fellowship. It marks a great milestone passed in our work of developing the corporate life of the Body of Christ and producing leaders for the work of the Church in the district of Spokane. With keen anticipation we look forward to future summer schools—greater, perhaps, but never more memorable.



OUR COMMUNITY HOUSE IN SACRAMENTO, CALIFORNIA

OUT OF EVERY NATION

By the Reverend Thomas Burgess

THE northeast corner of the fourth floor of the Church Missions House is fitly called the "Tower of Babel". In the course of any week there enter into the office of the Foreign-Born Americans Division of the Department of Missions a number of people of most interesting aspect, who a few years ago never came within these walls. They came to the United States originally from all parts of Europe, and elsewhere, "out of every nation". Also there come a large number of full-blooded Americans, requesting information, advice or action on all sorts of subjects relating closely or distantly to the Church's work among the foreign-born and their children.

It is three-and-a-half years since our Church, at the direction of the General Convention, established this center and clearing house. In that brief time a very remarkable change has occurred throughout our Church in the United

States. Before, we scarcely tried to do our duty to these "foreign" neighbors of ours except in isolated efforts, where none knew what the other was doing. Now, almost everywhere parishes and dioceses are trying, or are desirous to try, and a large number are succeeding. A constant stream of letters, visits and calls for personal direction is pouring into the Division office at the Church Missions House from bishops, diocesan officers, parish clergy and Church organizations, and also from many people and organizations outside the Church. Few can realize what it entails to be called upon to render exact information and technical advice on all phases of this intricate subject, dealing with about forty different nationalities, seeking the best ways of reaching them separately and together, for pastoral care, religious education, social service and Americanization. It has become possible to

Out of Every Nation

attempt to render such service only by marshaling the forces of the best experts within and without the Church and the national leaders of the different races, so that we could continually call upon them for help.

Let us briefly consider a few striking examples which demonstrate what the Church has done and so can elsewhere do. Note how the various races cited require a different method of approach, because of different mental make-up.

The Scandinavians: The sturdy, literate Scandinavians — Swedes, Danes, Norwegians—have been coming continuously to our shores for many years. They have made a solid contribution to the make-up of our population. Yet 2,000,000 of that 4,000,000 of Scandinavian stock are at the present time entirely un-Churched. For thirty years we have had a few scattered parishes for the Swedes; out of those into our regular parishes throughout the country have gone tens of thousands of faithful communicants. The establishment of our national Division, under which our Scandinavian work has been placed, has put new life into it. An associate for the mid-west, the Reverend Philip Broburg, was appointed by the Department to assist Dr. J. Gottfried Hammarsköld, our pioneer worker among the foreign-born. Defunct Scandinavian parishes have been revived and promising new ones started, and the two deans have also been going about in many dioceses putting Scandinavian families in touch with the Church. This revival has come opportunely just at the time when the Church of Sweden and our Anglican Communion have come into full Communion. The Presiding Bishop of the Church of Denmark has been invited by our Presiding Bishop to attend General Convention.

The Czechs: The Czechs are another fine, intelligent people, many of whom have been in this country as long

as the Scandinavians. The work of the Reverend Robert Keating Smith, in Westfield, Massachusetts, has proved what can be done for them. He became recognized as their pastor by the five hundred Czechs within the bounds of his parish, and his whole choir and a good part of his young people are Czechs. This result, however, took years of patient study and work. Our problem is how a like work may be done among the hundreds of thousands of Czechs in America. Special missions under Czesky-speaking clergy are useless. Indeed, one was tried against our advice and failed. The vast majority of Czechs in America have been indifferent to any form of organized religion. The only Church they really loved or could love was but a memory of three hundred years ago, their ancient national Episcopal Church which was wiped out by their oppressors. Two years ago this Church, phoenix-like, came to life again. Mr. Smith worked hard on this racial problem, under the direction of the Division, and was commissioned to go to Czechoslovakia two years ago by the Presiding Bishop and Council, at his own expense. He made a most valuable report to the Council. He has come to be recognized by the leading Czechs in Czechoslovakia and America not only as their trusted friend but as the best authority on their race. And so these un-Churched Czechs have come to know and trust our Church, and the time is nearly ripe when they will turn to her everywhere as their own.

The Italians: On a Sunday evening last winter I preached in the beautiful church of San Salvatore, in New York. This parish is under the New York Mission Society. It is the oldest Italian church of any kind in America, ministering to two generations. The service was in English. The large congregation were mostly young people. The vicar is Italian-born, American-trained, and reared in our army as a



INTERIOR OF THE CHURCH OF SAN SALVATORE, NEW YORK

chaplain. After service we went to the parish rooms and heard a delightful lecture on art by one of the young men of the parish. This church is a striking example of our twenty-odd Italian missions, which total about forty-seven hundred communicants. These missions have succeeded where the Church has given adequate support, sympathetic direction and careful selection of the clergy. The problem is how to reach the rest of the three million and more utterly un-Churched Italians and their prolific offspring. Toward the solution of this we employed for six months an Italian priest, the Reverend Sisto J. Noce, who had for many years ministered successfully at this same San Salvatore. At the request of the bishops he surveyed the Italian situation in the dioceses of Newark, Pittsburgh, Erie, Central New York, Western New York and Washington, the dioceses concerned paying his entertainment and traveling expenses. As a result of this survey

new Italian work has been already begun in three dioceses, not as segregated missions but in connection with regular English-speaking parishes. Mr. Noce was called to take the work of Italian Diocesan Missionary of the diocese of Erie, where formerly no Italians knew our Church, and within five months three hundred and fifty-three communicants were added to the Church and over three hundred children were received into two of our Church Schools. One of these is in the town of Farrell, where occurred some of the worst outbreaks during the steel strike. As the result of the advice of Dr. Emhardt, our Field Director, Italian work has also been established under an American priest in San Francisco, and a new work is about to be begun among the one hundred thousand Italians of Los Angeles.

The Armenians: An entirely different problem is that of reaching the

Out of Every Nation

Armenians, a race, as the Reverend Wilfred A. Munday, rector of Saint Paul's Church, Grand Rapids, Michigan, writes, is "very desirable" from every point of view. They are extremely intelligent, anxious to conform to American ways and to learn the English language. They become Americanized very readily and seek citizenship." In that parish the two hundred Armenians and their children are ministered to the same as the rest of our people. There are a number of other parishes—for example, Dr. Stewart's church in Evanston, Illinois, and Saint John's Church, Kingston, New York—which minister faithfully to Armenians, some with occasional visits from one of the few Armenian priests, some not. Almost all the national office need do in regard to Armenians is to spread the news that it has been done and can be done, and tell how to make the contact. Also it has been important to win the confidence of their national leaders. The secretary of the Armenian Benevolent Society, a layman, is a frequent visitor at the office, and the saintly exiled Archbishop of Angora, one of the best scholars in the Armenian Church, has been taking lessons in English at the office after hours.

The Assyrians: At Saint John's, Yonkers, New York, for some years an Assyrian congregation under an Assyrian priest in our orders, using a Syriac translation of the Prayer Book, had been worshiping in the parish house, in segregated loneliness. Our Assistant Secretary, Mr. Bridgeman, held a course of conferences last Lent for the parishes in Yonkers. One of the results was that this Assyrian congregation was united for the first time in a joint service with the American congregation. I preached at that service and it was wonderful to see the joy on those Assyrian faces then and during their talk with me afterwards. And now the Assyrian women have been

invited to become members of the parish women's organizations and the friendships formed have been found to be very much worth-while. The Americans had never thought of such contact before—the Assyrians, however, had long yearned for it.

Various Races: In Sacramento a fine new Church community house is doing good work among the foreign-born and their children in this polyglot city, under Deaconess Kelton. The one thing needed was the active interest and service of the Sacramento parishioners. To bring this about and to show them how, our new lay field missionary, Mr. Percy J. Knapp, at the request of the bishop, is being sent in October to remain for several months. Dr. Emhardt and after him Mr. Knapp have done this in Philadelphia, where one of the biggest and most variegated pieces of foreign-born work is being accomplished. A great company of Church women have organized themselves and are giving their service. In Detroit the Church Men's Club of over six hundred members have started a like effort to reach the foreign-born, going about two by two. They asked our advice, and the needed literature was sent and Mr. Bridgeman detailed to help them start.

There are mining towns like Iron Mountain, Michigan, which are doing wonders. This little parish, almost defunct, simply by catching the vision that it was a church's duty to reach the people about its doors, has doubled its communicant list in two years and is ministering in a perfectly normal way to people of twelve different nationalities, worshiping and working together in American fellowship and Christian brotherhood.

There are many factory city parishes doing a like work, as Saint Paul's, Paterson, New Jersey, where it is a delight to look into the bright, big, brown eyes of the children of the Church School, scions of various races.



A SYRIAN ORTHODOX FAMILY, FAITHFUL MEMBERS IN ONE OF OUR ISOLATED PARISHES

And so we might go on telling of how the Church is actually reaching and giving renewed hold on God and life and friendship and hope to Syrians, Poles, Greeks, Hungarians and others. Also there are the pressing needs of the neglected Mexicans and Chinese and Japanese.

We have records on file at present of three hundred and fifty-two parishes and missions, representing fifty-four dioceses, that are doing definite, constructive work among the many races of the foreign-born. There must be double that number of which no record has been received. Fifty-seven of these only are segregated, conducted by our clergy who are members of the particular race. Of all these many are the direct result of the work or advice of our Division, and many more the indirect result, due simply to the fact

that the Church has officially undertaken the work as a regular part of her national mission.

Yes, our Church has awakened as never before to the great opportunity, and what has been done has thoroughly demonstrated that the work can be done—and that in a normal way, which for the most part needs no new organization, equipment or expenditure of money—it needs simply devoted service and understanding leadership.

The Department of Missions has under the Council designated to this Foreign-Born Americans Division with its few workers the essential function of a clearing house, so that the experience of each may be made usable by all, and that instead of isolated experiments, the whole Church acting together may do its share in this great work for God and our country.

OUR LETTER BOX

Intimate and Informal Messages from the Field

From Bishop Tucker of Kyoto comes this message:

AMONG the many contributions made by the Church to Japan, few have equaled the kindergarten in effectiveness and popularity.

The kindergartens in the diocese of Kyoto are proving an invaluable help to the evangelistic work. One problem which we have to face at the present is that the government authorities are beginning to establish kindergartens quite widely and have much better equipment and more adequate funds for running expenses than we can possibly hope for. However, we have been able to hold our own in most places. The kindergarten when properly utilized is a very effective and certainly a very economical means for carrying Christian influences into families that are unreachable in any other way.

Miss Frances E. Bartter, who is working alone among the Moros in the southern Philippines, writes:

I AM back with my Moros in Zamboanga. They were all delighted to see me. I have been away twenty months and, of course, the children had gone to the public school. However, a few have come back and several new small children. The doctor went out into the barrio and sent them in, as he said he wanted them to come to my school. Next morning there were twenty-two and our table was too small. They have been present (most of them) every day this week.

It was so good to get back to my Sunday School class again. This is composed of the American children in connection with Holy Trinity Church. Most of the children I had before have left, but I have some very fascinating

wee tots. I usually go into Zamboanga for the early service and stay until after Sunday School and the second service, returning to my cottage at about 11.30.

This afternoon some Moro women and children came to see me and sat on my porch for about three hours looking at the pictures in *THE SPIRIT OF MISSIONS*. They were quite interesting people and remind me very much of the Igorots, but they are taller and not so heavy in build.

Dr. H. W. Boone, one of our first medical missionaries in China, who now lives in retirement in California, writes:

WHEN reading the account of the Memorial Service for Miss Julia C. Emery, I recalled an incident of her visit to China.

The cholera was raging and especially virulent on the steamers on the Yangtse River. The secretary of the Methodist Board visiting their missions had just died of it on one of the steamers.

I felt it my duty to warn Miss Emery, and I said that her life was too valuable to be sacrificed and begged her not to go up the river to visit the mission stations. She looked up with a quiet smile and said, "Doctor, are you not attending cholera cases daily?" I said, "That is what I am here for." She said, "I am here to visit our missions. I must go up the river. Give me written directions how to avoid the disease and I will follow them."

She went up the river and came through safely though people were dying on the steamer. I write this to illustrate her calm courage and her faith in her Lord and Master when she was doing His work.

NEWS AND NOTES

FOR our cover this month we have selected the view of Mt. Hood from Lost Lake, which seemed to us the finest of the many beautiful views of the mountain which is the special pride of Portland, Ore. For this picture, as well as for many other courtesies, we are indebted to Mr. John W. Lethaby, of Portland, executive secretary of the diocesan committee charged with arrangements for the General Convention which opens in Portland on the sixth of this month.



BISHOP ROWE has spent the summer in the interior of Alaska. On July twentieth he was at Nulata on the Yukon and wired the Department of Missions that he had just returned from a journey of 475 miles up the Koyukuk with the new motor scow he had built at Nenana in May and June. He reports the new launch a success. It will be used to distribute missionaries and food supplies, especially on the Tanana and Koyukuk. The opening of the Alaska railroad, while facilitating the journey into the interior, has led to a great reduction in the number of steamers on the Yukon and its tributaries.



CHINESE newspapers lately to hand give an account of the twenty-fourth commencement of Saint John's University, Shanghai. In his address Dr. Pott spoke of several gifts which had been received; one from a donor who wished to remain unknown was of \$4,000 (gold) for the enlargement of the dispensary and infirmary. Fourteen of the graduates received the degree of M.D. Special reference was made by Dr. Pott to a young blind man, Chang Wen-hwei, who received a certificate of proficiency as a special student in English Literature, Sociology and Religion.

EVERYONE who lent a hand to the Chinese people during the terrible famine days of 1920-1921 will be interested in seeing the volume containing the report of the operations of the Chinese Foreign Famine Relief Committee. Most of it is printed in Chinese, and wisely so, for it tells a story of international good will that cannot fail to make a deep impression upon the Chinese people.

The fact that Bishop Graves served as one of the honorary chairmen of the committee is sufficient indication that its work was well done and its stewardship properly rendered.



THE recent Indian convocation on the Sisseton Reservation in South Dakota (of which an account appears on page 565) was notable in many ways. Forty-eight candidates from the various chapels on the reservation were confirmed. Three Indian deacons were advanced to the priesthood and one Indian was ordained deacon. The total offerings taken amounted to \$4,513.50. While less than the giving of former years Bishop Burleson regards this as a great achievement when the impoverished condition of the Indians is taken into account. For the first time a successful attempt was made to gather and interest the young people under the leadership of Miss Ella Deloria. The last day of the convocation fell on the third day of July but the delegates were asked to remain over the Fourth to take part in a Christian celebration of that holiday. Bishop Remington was in charge of the program. For the first time in American history the Declaration of Independence was read in the Dakota tongue, Archdeacon Ashley having taken the trouble to translate it. At the close of the exercises America was sung, also in the Dakota tongue.

A SERVICE of farewell was held on August second, in the Chapel of the Church Missions House, for missionaries returning to their fields after furlough or going out this year for the first time. The Holy Communion was celebrated by the Reverend Arthur R. Gray, D.D., assisted by the Reverend Carroll M. Davis. The Reverend Arthur M. Sherman of the diocese of Hankow, who has just reached this country on furlough, gave the departing missionaries wise words of counsel and inspiration.

Among those present were Deaconess K. E. Scott, principal of Saint Hilda's School, Wuchang; Miss Anne Piper, Miss M. S. Bradford, going to Shanghai; Miss Winifred Mann, who is to be attached to the Philippine staff, probably in Manila; Miss Madeline Day, who goes to the Women's Department of the Church General Hospital, Wuchang; Miss Emily Seaman, who has just arrived in this country from Liberia, and Miss Nettie Mayers, of the teaching staff of the Bromley School for Girls, Liberia.



"FISHING practically a failure. Must have at least five hundred dollars' worth of food supplies to relieve certain destitution among Indians next winter." This telegram received on July twenty-second by the Department of Missions in New York from the Reverend John W. Chapman, D.D., of Anvik, Alaska, is the first reply the Department has received to its request sent in June, for information with regard to the fish run this summer.

Dr. Chapman does not say whether the fish shortage is due to natural causes or to continued operation of the cannery interests. In view of the action of the Department of Commerce last winter in declining to modify the restrictive regulations designed to protect the Indians' fish supply, it is fair to assume that a diminished run of salmon, rather than the cannery, is responsible for the present emergency.

Anvik, on the lower Yukon, within 500 miles of the mouth, naturally feels the shortage first. It seems certain therefore that similar reports will be received later from our missionaries on the upper Yukon, the Tanana and the Koyukuk. The Department will take pleasure in forwarding to Bishop Rowe the gifts of those who desire to help him meet this situation.



THE 1922 synod of the Province of the West Indies of the Church of England held its business sessions in the Church Missions House during the week beginning August 23. The presiding officer was the Most Reverend Edward Hutson of Antigua, Archbishop of the West Indies. The Province of the West Indies includes the sees of Antigua, Barbadoes and Windward Islands, Guiana, Honduras, Jamaica, Nassau and Trinidad. The opening service of the synod was held in the Church of Saint Mary the Virgin, New York, and the delegates were the guests at luncheon each day of Haley Fiske, president of the Metropolitan Life Insurance Company.



THOSE interested in the work of the Church among Mormons will be glad to learn that a reprint of the late Bishop Spalding's pamphlet, *Joseph Smith as a Translator*, is now available. Copies of it may be had of the Book Shop at the Church Missions House at 10 cents each, postpaid.



ONE day last August, after office hours, a young woman called on the Department of Missions. She brought with her an insurance policy for \$3,000, which she had just taken out. She explained that she had done this in order that in the event of her death the proceeds of the policy, after providing for her funeral expenses, might be used for the benefit of some work in the mission field, to be selected by the officer of the Department whom she had named as beneficiary.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY

WHAT CONTRIBUTION HAS THE CHURCH TO MAKE TO THE PROBLEMS MODERN INDUSTRY PRESENTS?

A Paper Read at the Second National Conference of Social Service Workers of the Episcopal Church, Wickford, R. I., by Mr. C. F. A. Thurber, of the Cigar Makers' International Union, Local No. 192, Manchester, New Hampshire.

MY experience in the industrial world has covered a period of about thirty years, and I have been thoroughly satisfied for some years that the only worth-while, lasting and satisfying element that is desirable, yes, absolutely necessary, if we are to have peace and harmony in our industrial life, must come from the Church of Christ.

There was a time, however, when I thought the desirable end could be attained through thorough organization on the part of the workers industrially. During that same period we found that the employer was perfecting a very complete organization. We found him not only active in his own industry, but in legislative bodies, in some instances actually in control of those bodies, urging legislation beneficial to his own interests, and frequently fighting against legislation that seemed to be for the best interests of the great majority. It is evident that organization alone will not suffice.

After some thirty years of careful observation of the activities of both employers and employees, one must be convinced that the only outcome could be industrial warfare, and I feel sure we agree that we have that undesirable condition in our midst to-day. The situation is critical and can be remedied, to my mind, only by the fostering of that human factor that must eventu-

ally be the only source and incentive of all industrial activity. The desire to *serve* must be the incentive of all, and the Churchman who professes and calls himself such must have the moral courage to take the lead, if necessary, no matter where he happens to find himself placed in our industrial world, to insist upon the *proper human relationship* being retained.

I take it for granted that we agree when we speak of "the Church" as a great powerful Body, with Christ as its Head and you and I as members of that body; that is feet, hands and mind, expected to function at all times, in all places, with only the thoughts in mind that we know would come from Christ, the Head.

I know of no union or other organization of men that is not more or less exclusive, and, while they have their useful purpose in the lives of some men, they do not tend to develop the one essential end that must prevail in all walks of life—the Fatherhood of God and the Brotherhood of Man. Recently I was urged by the professor of psychology at Fordham University to think in terms of this essential relationship. (I am continually being urged by my good rector to do the same thing.) Surely to the extent that I think on that basis only will my membership of that great Body function efficiently.

Department of Christian Social Service

This will not always be received, of course, by all, but it has been and is interesting to watch the outcome of some definite stands taken, for instance, by organized labor. A condition prevailed at one time in an industry of skilled workmen with which I am familiar when it seemed to some as though altogether too many workers were coming to the country from Europe. They claimed they were being given the preference by some of the manufacturers over our skilled workmen, on account of their being more easily satisfied and submissive, and one of the large locals here in New England passed a local by-law calling for union cards a year old before they would be accepted and one could work in the union shops. Immediately, other locals in New England followed suit. The result may have been that less men left the other side of the water, but the fact remains that some that had not come from afar were hit by the prohibitive measure and those who had argued against such a stand gradually saw the great majority brought to the realization that they had virtually built a Chinese wall around themselves and that it was not just and equitable. The better plan was argued that the gentlemen from afar be informed that there was a surplus of labor, etc., and finally that objectionable one-year clause was eliminated by many locals. I cite this because I feel that most of those who felt the wrong of such local legislation were inspired mainly by the principles of Christ.

Again, in a large factory with which I am acquainted some years back the general plan when business was slack, as we say, was to lay off a number of men, fifty or a hundred, or enough to have the production meet the demand. Finally, when some such period had arrived, it was suggested that a committee see the superintendent and ask that the output per man be limited in order that all hands could be kept at work. Not all the workers, to be sure,

but enough with the spirit of live-and-let-live, or with that ideal of Christ, as I term it, were in favor of the plan. The firm readily agreed and the plan was carried out quite satisfactorily for all concerned. These two definite ways I cite to show that where there is the will to do sooner or later it can be done.

You are perhaps better acquainted with a similar situation that has been carried on by a Cincinnati clothing manufacturer, Goodwill Nash by name, than I. When he called his employees together to take them into his confidence, showing the falling-off in business, the need of readjusting the wages, etc., they agreed to a mutual entering into a new wage schedule, dividing any surplus that might accrue under the new plan after all the overhead expenses of carrying on the business had been paid. When it was found there was some \$40,000 to divide, it was divided share and share alike, though at the outset they had agreed to share on the salary ratio basis. They were prompted, you see, by the good fellowship that had been injected into the business. Again, these same workers asked that they might take a month or two for a vacation in order that those who had been out of employment might be put to work, for this happened to be right at the peak of the unemployment situation.

To be sure, this is much easier to carry on in smaller industries, where the employer meets and knows most of his employees, than in the very large corporations where the stockholders and, as a rule, the directors, are non-resident, and where the manager or agent for the most part thinks only of the showing he must make to the directors and stockholders in the shape of profits. Here, then, is where the Church must sooner or later enter as a body, and insist on those same human relationships being carried on, for when, as at the present time, we find

both sides abrogating their agreements we find deadlocks and untold suffering and misery as well. If there is not an abrogation of agreement, there is a positive refusal to meet with or to recognize the workers as a body.

We find this situation here in New England in the textile struggle being waged to-day, the facts of which you are somewhat familiar with. Here in Rhode Island, the manufacturer is asking the worker to accept a work-week of 54 hours and 20 per cent reduction in wages (they having accepted without any struggle a 22½ per cent reduction in January, 1921). The same conditions are offered to the textile workers in New Hampshire. In Massachusetts, where they have a 48 hour law, only the 20 per cent reduction is asked. In Manchester—which practically means New Hampshire, for if a settlement could be made there it would virtually affect the smaller factories of the State—the agents of the corporation flatly refused to meet the workers in conference, repeating again and again that the only condition under which they would open the mills was what was posted in the mills on Feb. 13, 1922—54 hours to constitute a week's work and a 20 per cent reduction. Contrast this obstinate stand with that of President Garfield of Williams College, who, addressing a group of business men in Manchester in reference to the coal strike which is now going on, said: "I think that with the fight on it has to be carried out, and the only way to close it is for both sides to get together, talk about it, and see what the needs are. When you have found out the needs you have a starting point. Otherwise you will have a deadlock. I believe in behaving toward one another as human beings should behave toward one another."

That's only another way of saying: "Love ye one another," is it not? That the Church has contributed largely toward the best that there is in life

today, and that of course includes our industrial life, no one can dispute. Men who have been filled with the desire to see justice and righteousness in our midst have, as well, been active in our legislative bodies, and it has been through legislation that many great industrial or political injustices have been righted. We know the part the Church has played in bringing about that great right, the right of equal franchise to women. They are no longer included with the unfit for citizenship. We are soon to have another opportunity as great, when we shall be lined up to fight for an amendment to protect children in industry, or, rather, to keep them out. It is unnecessary to quote Christ and His great love of children. Therefore, the stand you and I (the Church) must take is very evident. Today, the fact that in some of the southern states child labor enters in the competition is a cause given for the need of the 54-hour week by the manufacturers, yet by state law 48 hours constitutes or governs their week's work in Massachusetts. All of which seems at least to be inconsistent with even the fundamentals of Christianity.

What great good will be brought about by the passage of such an amendment to the industrial world needs no comment. There is no question but that those who derived their rightful position in the life of the nation by the Nineteenth Amendment will be found staunch supporters of the Twentieth; and there is not the least doubt but that the recipients of the benefits of the Twentieth will recognize in time to come the forces that dared stand firm and insist upon their childhood being protected from exploiters, for as Mr. Roger W. Babson has said: "To religion we owe our civilization and to the Church we owe our religion. All there is in the world that is worthwhile today comes from men filled with, and groups actuated by, these fundamentals of integrity: faith, in-

dustry, brotherly love and those other factors which come only through God. The Church today deserves the credit for keeping those factors before the world. Hence, it is evident that the people of America have not the bankers to thank for their security and prosperity, but rather the preachers and the churches. To these men we are obliged for our growth and development."

Yes, *our* part in industry certainly then must be apparent, and that means *my*, *your*, and, again, *our* contribution. It must reflect with credit to the Church in that sense that the Church is generally understood. This stand is quite favorably received, as a rule, by even the non-Churched worker, for the "Golden Rule" is generally sought by most men. Call it what you will, men rather seek and admire an advocate of the Square Deal, as Theodore Roosevelt termed it. It must help to break down race and religious barriers. It will tend to make men think rather of internationalism than nationalism. It should help men to see that "something more worth-while than making a living is making a life," as Abraham Lincoln once said.

Henry Ford is quoted recently as having said: "Any man who is honest and square with the world will get along all right, but the world needs more fine character and friendliness." This is certainly the need of the industrial world today, and no one can help more to inject fine character and friendliness into industry than he, or she, who is in the midst of it, filled with the spirit of Him who taught men to call each other "Brother".

Having then found a definite part or duty to perform in order that the great Church of Christ may properly function, it requires only the moral courage to go to it, not only telling men for what we stand, but why we stand for those things in our religious life and in our political life which affect most certainly our industrial life. In

a word, then, the contribution that I must make, and that because I am a Churchman, to the problems of today in modern industry, whether it be in the factory, or in the ballot booth, is to be sure that I am not ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, continuing Christ's faithful soldier and servant unto my life's end.

"MOVIES" AT GENERAL CONVENTION

A novel demonstration of the spiritual values that lie in the films will be given at General Convention. With the aid of Mr. Will H. Hays, a leader in the moving picture industry, Mr. Lathrop will give a daily exhibit in one of the large halls of the Auditorium, showing various phases of the work of the Church in this country as well as in China, Japan, Africa, Alaska and elsewhere. There will also be shown pictures of social service work in its various aspects. Mr. Hays has given to Mr. Lathrop the use of a series of films on religious subjects, and in addition has turned over to him for first run several new films of a secular nature which will illustrate the kind of moving pictures it is desired to produce in response to the demand for a "cleaning up" of the movies. Mr. Hays is trying to make the moving picture industry a genuine help in every cause which looks to the betterment of our national life.

In addition there will be on hand various makes of moving picture machines adapted to Sunday School and Church work, with competent men to instruct rectors or other parish leaders in their use. The daily class conferences on social service work, with special reference to parishes, led by Mr. Lathrop, Miss Mary Van Kleeck and the Reverend Charles K. Gilbert, will be illustrated by moving pictures.

COMMITTEE ON ADULT EDUCATION

William C. Sturgis, Ph.D., Chairman

SIX months ago the Presiding Bishop and Council appointed a committee to be known as the Committee on Adult Education. This Committee, composed of representatives of the various Departments and the Woman's Auxiliary, receives suggestions from the Departments relative to courses of study, decides what courses shall be recommended, and sees that suitable textbooks are provided. Thus the educational work of all the Departments is co-ordinated in a manner heretofore impossible. There is, however, an educational program applicable to the whole Church and covering, not the activities of one Department only, but of all in common. This was represented, during the past triennium, by *The Survey* and *The Task of the Church*, the object being to inform every adult member of the Church, through group-organization and study, of the activities of the Church in every field. This was essential to an intelligent canvass for additional workers and increased funds. Therefore it was planned that such a presentation should be made during the fall months of each year preparatory to the Intensive Week in November, culminating in the Every Member Canvass. The success of this plan during the past three years has been such as to warrant the Council in instructing the Committee to prepare, for the coming triennium, subject to the approval of General Convention, a course of study for adults similar to *The Survey* and *The Task of the Church*.

Experience has shown that the plan suggested for the triennium just closed had one very serious defect: it was al-

together too general. The Survey showed countless needs and askings, and it was quite obvious that no attempt had been made by the compilers to distinguish between obligations already assumed and others which were in the line of advance work. Moreover, as regards the latter, no judicious discrimination was made as between new work which must be attempted at once and other objectives which were of less immediate importance. Hence we had presented to us a budget framed in terms of money instead of one expressed in terms of urgent needs. One might study *The Survey* year after year and yet be unable to determine, among the great mass of needs presented, just what special needs the Church was called upon to answer immediately, or the number of workers or the amount of money required to meet each of such needs.

The Council has therefore scrutinized, with the utmost care, all of the existing work of the Church, and all of the requests on behalf of new work throughout the field. The existing work must, of course, be maintained, and the budget required for that purpose must obviously have first call upon the resources of the Church. But among the countless claims for advance work there is room for choice; some are absolutely mandatory, others may be temporarily deferred. The Council has therefore gathered together under the term "Priorities" every need which, in its opinion, should be met at once and in full. It has further entrusted to the Committee the task of describing and justifying these "Priorities". This will be done

through certain books to be issued before or during October, with the view of placing before every adult member of the Church, prior to the canvass in November, a plain and accurate statement regarding (1) the maintenance of existing work, and (2) the requirements for the more insistent items of new work. It is evident that the urgency of these general demands should be thoroughly understood by all of our Church people before the latter undertake the study of any special phase of Church activity such as is presented through the textbooks issued by the separate Departments of the Council. In a word, the general must precede the specific. Right of way is therefore given by the Council to "The Program", so-called, up to the date of the Every Member Canvass in November next. After that, the Departments come forward with their special textbooks.

The Program: This will consist of a volume containing two sections:

(1) *The Budget*, dealing with work already in hand and requiring maintenance.

(2) *The Priorities*, setting forth the claims of certain selected items of advance work.

In both cases the need and its justification will be plainly stated. *The Program* will show what is being done and what should be done, and it will state what is required to these ends. The Council has tentatively decided to limit its recommendations for existing and new work to that which can be executed at a cost of not over \$21,000,-000. *The Program* will be on sale by the "Book Store" after October first.

Since *The Program* must necessarily be a mere statement of facts and their resultant needs—dry reading at best—there will also be issued:

The Story of The Program: This will review the table of needs given in *The Program*, but will be written largely in

narrative form and with problems stated. It might be called a cross between the 1919 *General Survey* and the *Manual* thereon. It is designed to be a source of general and definite information for illuminating and "humanizing" *The Program* and should be invaluable to clergy, diocesan leaders, and speakers of various kinds. There will be a limited free distribution; additional copies may be purchased. This book, naturally, will not be ready for distribution until after General Convention has acted on *The Program*.

Finally, with the view of stimulating the determination on the part of every one to take an active part in meeting at once the immediate needs set forth in *The Program*, there will be issued another small volume:

The Program Presented. What Shall We Do With It? This is a book of six chapters covering in compact form some of the material in *The Story of the Program*, with special reference to the work proposed to be done in 1923. It is for use this fall in parish group meetings and presupposes more or less thorough "group organization" (the neighborhood or zone districting of the parish). It will be as simple and flexible in its treatment as possible so as to be of the maximum usefulness to group leaders of varying degrees of experience, and for meetings of various kinds. The desire is to reach the whole constituency of a parish with definite information of what *The Program* is about, and to impart a conviction of the worth-while character of the work proposed to be done in the coming year. Those using this book are urged to put out of mind, for the moment, their possible membership in any special parish society, and regard themselves as members of the parish at large. They should act as members of their neighborhood groups.

A pre-Convention edition of this book will be on hand in Portland and the final edition will be ready by or

Committee on Adult Education

before October first. Each diocesan headquarters will be supplied with a quantity sufficient to equip each Parish Group Leader with one copy free.

The following policy is recommended by the Committee:

1. In the fall the right of way in the field shall be given to a co-ordinated, unified presentation of the Church's "Program" as outlined above. Parish "Group Organizations" are the agencies recommended for accomplishing this. Only through some such channel can the whole constituency be reached. To form any lesser or selected groups in parishes where group organization prevails or is being effected would disrupt the group plan and result in reaching only a limited number of the parish members. This co-ordinated effort should result in:

2. Study courses on specialized subjects to be given at other times in the year, such as Advent, Epiphany, and Lent. Here the group-organization lines should be ignored for the time being, the people being gathered into "discussion groups" in their parish societies or agencies—e.g. the Woman's Auxiliary, etc., or according to their interests, congeniality, etc.

The Committee on Adult Education will issue each year on behalf of the various Departments an announcement of the courses offered by the Departments for such specialized study.

For 1922-1923 the Committee offers, on behalf of the Department of Missions, Bishop Bratton's new book, *Wanted—Leaders: A Study in Negro Development*. This book is the latest word on the problem of the Negro in America and on the opportunity thus presented to the Church. It has been widely used at the Summer Schools this year, especially in normal classes for training leaders of discussion groups. The price is \$1.00 in cloth, 50c in paper, postpaid. Miss Laura F. Boyer has prepared an excellent pamphlet of *Suggestions to Leaders*, 25c.

Other courses suggested are a study of the foreign-born population, with *Foreigners or Friends* as the textbook. This book is also accompanied by *Suggestions to Leaders*. The price of the former is \$1.25 in cloth, \$1.00 in paper, and of the latter, 25c.

Dr. Jefferys's book, *How Can We Know the Way?*, and Dr. Sturgis's book, *The Church's Life*, are still available, and will be found useful in small classes that wish to study rather fundamental features of the missionary activity of the Church. Dr. Jefferys's book sells at 75c in cloth, 60c in paper, and *Suggestions to Leaders of Classes*, 25c; *The Church's Life* is \$1.00 in cloth, 75c in paper, *Suggestions*, 25c.

From the Department of Religious Education comes *The Educational Opportunity of the Churchman*. This book is most admirable in its presentation of the appeal of religious education to the Church at large. The price is 25c, and *Suggestions to Leaders*, 15c.

For those interested in Christian Social Service, that special Department offers *The Social Opportunity of the Churchman*, 25c, and *Suggestions*, 15c.

The Committee hopes to have from the Nation-Wide Campaign Department a book on *Stewardship*, now in course of preparation, by the Rev. B. T. Kemerer.

For general Bible study several books are available: Bishop Rhineland's *Gospel of the Kingdom*, paper 35c, with *Suggestions to Leaders*, 10c; also Miss Lindley's *Studies in the Gospel of St. Matthew*, 15c; *Studies in the Acts*, 15c; and *Studies in the Gospel Revelation*, 10c.

To these should be added two excellent little volumes written by the Rev. B. S. Easton, D.D., as manuals for the Society for the Home Study of Holy Scripture. These are *Christ and His Teaching*, \$1.25, and *The Teaching of St. Paul*, also \$1.25. Both books are simply written by a profound scholar and will be very useful.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address The Book Store, Church Missions House, 231 Fourth Avenue, New York, stating quantity wanted.

Remittance should be made payable to LEWIS B. FRANKLIN, Treasurer.

Alaska

- 800 The Borderland of the Pole. 5c.
- 810 The Arctic Hospital. 10c.

Brazil

- 525 Under the Southern Cross. 5c.

China

- 200 The Chung Hua Sheng Kung. (Holy Catholic Church in China.)
- 208 Plans of Proposed Buildings at Nanchang.
- 210 Help Us Open the Gates of Nanchang.
- Cuba, Porto Rico and Virgin Islands
- 500 The Pearl of the Antilles. 5c.
- 501 In the Track of the Trade Winds. 5c.

Japan

- 303 Saint Agnes's, Kyoto.
- 307 Missionary Problems and Policies in Japan. 20c.

Liberia

- 100 Our Foothold in Africa.

Philippines

- 400 The Cross, The Flag and The Church. 5c.
- 405 From Head-Axe to Scalpel.

Panama Canal Zone

- 576 When Dreams Come True.
- 577 Under Four Flags. 5c.

United States

INDIANS

- 600 The First Americans.
- 605 Our Indian Schools in South Dakota. 5c.

FOREIGN-BORN PEOPLES IN U. S.

- 1501 The Eastern Orthodox Church. 10c.
- 1510 The Czecho-Slovaks. 10c.
- 1520 How to Reach the Foreign-Born.
- 1523 Church of Denmark and the Anglican Communion. 10c.
- 1524 Norwegian and English Churches. 10c.
- 1528 The Immigrant Child and the Church School, for Church School Teachers.
- 1531 Vestments of the Danish Church. 2c.
- Prayer Leaflets, in Greek, Hungarian or Polish. 15c.

SOUTHERN MOUNTAINEERS

- 1550 Appalachia. 5c.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercession for Missions.
- 54 Mid-Day Prayer Card.
- 1101 Parish Prayers for Missions.
- 3003 An Office of Intercession for the Church and Her Mission. 60c.

Miscellaneous

- 901 A Soldier's Vision of Missions.
- 916 Designated and Special Gifts. Designated Offerings.
- 944 Women in the Mission Field.
- 969 The Church and the World.
- 971 Joseph Smith, Jr. As a Translator. 10c.
- 979 Abroad.
- 1252 50,000 Miles in Fifty Minutes. 5c.

Educational Division, Department of Missions

- Church Dictionary. 25c.
- 3000 A Service for Missionary Day.
- 3060 Mission Study Class: Place and Value.
- 3094 Ten Missionary Stories. 10c.
- 3095 Descriptive List of Plays and Pageants. Lives That Have Helped. 20c.
- The Making of Modern Crusaders. 20c.
- Missionary Anthem, "Thus Saith the Lord." 10c.
- 3007 World Problems and Christianity—Outline for Program Meetings.

The Woman's Auxiliary

- W.A. 1 Suggestions for Service.
- W.A. 9g Bible Readings.
- W.A. 12 Reorganization of the Box Work.
- W.A. 15 New Plans.
- W.A. 17 What the Auxiliary Can Do for Religious Education.
- W.A. 20 Hand-Book. 10c.
- W.A. 21 Suggestions for Educational Secretaries.
- W.A. 22 How to Lead a Discussion Group.
- W.A. 26 A Devotional Exercise.
- W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c a set.
- W.A. 100 U. T. O. Resolution and Prayer Card.
- W.A. 102 How Are We Giving to Our U.T.O.?
- W.A. 103 The Little Blue Box.
- W.A. 105 The Mighty Cent.
- W.A. 106 From Small Beginnings.
- W.A. 107 The U. T. O. of 1922.
- W.A. 110 Peace.
- W.A. 113 Helps for U. T. O. Treasurers.
- W.A. 115 What Mary Saw.
- W.A. 116 Spiritual Value of the U. T. O.
- W.A. 117 United Thank Offering Catechism.
- W.A. 121 Prayer for the Woman's Auxiliary.
- W.A. 122 A Half Century of Progress.
- W.A. 123 Church Service League Prayer Card.
- W.A. 124 U. T. O. An Interpretation.
- W.A. 125 Pageant—The Awaiting World.
- W.A. 127 The Challenge of the Church.

Department of Religious Education

- 4001 Religious Education in the Church.
- 4400 Grade Conferences for Teachers of Christian Nurture. 50c.
- 4401 Teacher Training, Standard Course.
- 4403 Teacher Training, Field Plan.
- 4501 Little Helpers' Membership Card. 2c.
- 4503 Little Helpers' Prayers for Parents.
- 4504 Little Helpers' Mite Boxes (paper). 1c.
- 4505 Prayer for C. S. S. L.
- 4506 Little Helpers' Department of Church School.
- 4509 Little Helpers' Letters to the Parents.
- 4510 Birthday Thank Offering Leaflet. (For Leaders, Teachers, etc.)
- 4511 Birthday Thank Offering Service. 1c.
- 4512 Envelope for Offering.
- 4517 Our Birthday Thank Offering. (For children.)
- 4518 Book of Programs. 30c.
- 4519 Working Together. 5c.
- 4520 Bibliography for Leaders and Parents.
- 4521 Church School Service League.
- 4522 Prayer for Leaders.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

"Ours In His Happy Service"

SO is signed a letter from one of the United Thank Offering missionaries in China. One hundred and seventy-five United Thank Offering workers share in this service. Some teach, some nurse, some are engaged in social service work, and all seek in their happy service to give the one great lasting happiness to others, to make known to them the One Who came that they might have life and might have it more abundantly.

On Thursday, September seventh, thousands of women will find a touch with these one hundred and seventy-five. At the great United Thank Offering Service that day, the women of the Church will present themselves, and, presenting themselves, will bring an offering of money through which they can say to those women at the front, "We stand behind you with our prayers and our gifts."

But not only must it be said to those one hundred and seventy-five, but to the young women who are volunteering and will volunteer during the next three years, for we who stay at home have the privilege of making it possible for these to enter on this service which for them, too, can prove so wonderfully "happy".

Each one of us will be represented in that service on September seventh, for the delegates there and the women who have the privilege of laying on the golden alms' basin the offering represent the women of the Church, and whether you are in Trinity Church, Portland, or not, you have a share in that service. What shall it be? Will your love and devotion be gathered up and presented to Him Who waits until the kingdoms of this world become His Father's? How truly will YOU be joined with these fortunate one hundred and seventy-five in the Church's "happy service"?

GRACE LINDLEY.

AN ABSTRACT PROBLEM AND A CONCRETE SOLUTION

By Katharine E. Scott, Deaconess

SOME years ago we had a case of diphtheria at Saint Hilda's. Dr. James and I, much hampered by lack of a proper instrument, had been administering antitoxin, and had taken, literally, hours to do it. At the end I asked her if we ourselves were to be dosed. "Oh no," she answered, "we will rely on our foreign constitutions!"

That trivial incident contains a parable of our work in China, and it is probably fair to say in all the mission field. The extra hours spent because there was no proper needle, the untrained foreigner, myself, helping just because she was a foreigner and finally relying for protection on our "foreign constitutions"! In our educational work we have certainly done this to a large, too large, extent. It is to the credit of the American Church Mission in China that, from the first, girls' schools as well as boys' schools have been an accepted part of the Church's life. It is not to the credit of the Church in America that these schools, whether parish day schools or diocesan boarding schools, have, with a few exceptions, been poorly housed and ill equipped. Still less to the Church's credit is it that, until the past two or three years have wrought some change, the schools as well as the other work have invariably been understaffed. That our schools have stood well and even taken the lead in those regions where they have been established has often, I am sure, been due, not so much to the fact that they were particularly good, as to the fact that the Chinese schools have been poor and other mission schools suffering from the same inadequate support.

The very first girls' school in China outside of those conducted in large pri-

vate families is said to have been opened by the Presbyterians in Hingpo in the '40s. Others followed rapidly. But not until 1897 was there a private school for girls established by the Chinese themselves, and not until 1907 did the government systematically enter upon the task of girls' education. Thus the mission schools had a very long lead. They were poorly staffed and too often those in charge lacked professional training and experience, but the missionary had much to give, and general ability made up for want of special preparation. There were few trained teachers anywhere in China. This is no longer true. Many government schools now have highly trained teachers and excellent equipment. Up to the present the mission school has had two great assets, moral prestige due to its Christian character—"My father (not a Christian) likes the custom of your school"—and intellectual prestige due to ability to impart the English language and "Western" learning. Moral prestige the mission school can never lose unless it become false to its fundamental principles. Intellectual prestige it may easily lose, and its "foreign" character in the present time of rapidly developing, and therefore perhaps oversensitive, national consciousness, is likely to turn from an asset to a liability. When this fact is combined with the increase in number and improvement in quality of the government schools we have a problem and a stimulus, a challenge and an opportunity.

That the great bulk of the education of any people is the business of the State rather than of the Church or of private associations is a commonplace in modern nations. In Japan and on



SAINT HILDA'S SCHOOL, WUCHANG

the continent of Europe the theory is held that education is solely the business of the State, which has thereby a powerful means with which to determine the culture and control the ideas of its citizens. This theory is accepted by many officials in China. The best educational thought in England and America has not subscribed to it. In this country we have always found a place for the private school and we are now being awakened to the need of the Church boarding school. "The function of privately controlled education," writes Professor Paul Munroe in the *International Review of Missions*, "is to point the way to educational advance through its greater freedom of initiative and experimentation. The function of education inspired by the religious motive is to formulate and work out a comprehensive scheme of education which shall include the essential elements of culture and personality, which are apt to be minimized or neglected in the mass education controlled by the public.

The function of mission schools is to serve these purposes abroad in much more difficult situations."

The difficulty of these situations arises chiefly from the three factors already mentioned, "the rapid extension of the schools under public management which necessarily diminishes the relative importance of private institutions, the rise of new and far more exacting educational standards and the spread of the conception of education as a function of the State to be employed for cultural and political ends." So Dr. J. H. Oldhane states the case in a paper on *The Crisis in Christian Education in the Mission Field*, issued by the International Missionary Council. "There appears to be," he continues, "only one way in which this serious handicap may be surmounted. It is that education given by Christian schools should be so good, that its results should be so incontestably and manifestly beneficial (in the region, of course, of the formation of character, which is the peculiar and distinct-

An Abstract Problem and a Concrete Solution

tive concern of missions schools) that, notwithstanding the foreign element in their work, their contribution will be recognized as indispensable."

A statement such as this last needs but to be made in order to win the assent of every thoughtful person. That our Church schools abroad should, in every way, be worthy of the name they bear, this every earnest Churchman must desire. Alas! There is a wide gulf between assent and action, and between desire and the sacrifice necessary to fulfill it. Again, it is one thing to perceive the existence of an abstract problem and quite another to perceive that we may have a personal duty involved in its solution.

In trying to solve the problem as it appears in one school, Saint Hilda's will afford a fair, if perhaps a little too favorable, illustration. Situated at the provincial capital in the very center of China, with an established reputation and a strong constituency, Christian and non-Christian, there is no limit to its opportunities of service. The school buildings are adequate, its equipment fair, and, while the school could use more money, it is as good for an institution as for an individual to have to be economical. It is the staffing of the school which is a constant source of anxiety and a constant hindrance to development. It is, first, impossible to plan much beyond the absolutely required courses as we never know that we shall have the necessary foreign teachers. For only five terms out of the past six years have we had a music teacher. Household arts, a very essential part of the preparation of the Chinese girl for life, wait for anyone qualified to undertake such courses. Drawing we have never dared to think of. It is true that our Chinese teachers, largely our own graduates, are every year more competent and more responsible. Every year more work has been given into their hands, but they can only teach what they have been taught.

Another serious lack is that we have never been able to give any of our girls proper teacher training. For twelve years we have sought a teacher to train teachers and she has never come. The girls who remain at Saint Hilda's to teach we can indeed supervise and help and they can learn as they go, so to speak. It is otherwise with the many girls, graduates largely of the intermediate department, who go out to our parish day schools. It is in the parish day schools and Sunday Schools that the majority of our Christian children must get all the education, religious and secular, that they will ever have. Trained teachers are absolutely essential, but of over fifty girls sent out from Saint Hilda's to these schools only about fifteen have had anything one could call normal training. And these have it because in 1920, "relying on our foreign constitutions," three of us, helped by one or two Chinese men teachers, turned to and had a normal class.

The lack of adequate provision for training women teachers is probably the most crying problem of our educational work in China. But scarcely second to it is the need for the development of the High School or, as it is called in China, the Middle School work. "The strength of the Church," in the opinion of the recent vocational commission, "will come from the Middle School. The leaders of the Church at large, its educators and moulders of public opinion, will come from the higher institutions, but must, of necessity, pass through the Middle School. It is evident that the maintenance of the right kind and number of these schools is the center of the educational problem."

The development of the Middle School work and the training of teachers—to take these two aspects of the whole educational problem—demand of the Church in China more thought and experiment bestowed on the cur-

An Abstract Problem and a Concrete Solution

riculum of the schools, more coördination of work and more definite policies. Of the Church at home is demanded more money, and more trained workers. Happily the demand does not stop there. The Church at home may share deeply in the work which goes towards the making of a Christian nation in the Orient. If missions are the enterprise of the whole Church, as we now indeed see clearly, and if educational work is a large part of the work of missions, then the whole Church needs to understand the task it has undertaken, to grasp what it is we are aiming for and by what means we shall accomplish our aim.

In the end it may not be so much a question of undertaking more work on the mission field as of doing more

thoroughly what we have already undertaken. I began with a parable and would end with one. Saint Hilda's School is surrounded by truck farms. Each man's patch is no larger than a few good-sized flower beds. Yet altogether they have the unity of a garden. There are no weeds in those beds. And they produce three crops a year. And the many little gardens feed the people of a whole city. We too must cultivate our little gardens intensively. We shall do it, not as does the patient Chinese farmer by methods which antedate Confucius, but by methods the best which man's thoughts, used in God's service, can devise. And by the grace of the Lord of the harvest may not our crop feed the people of the City of God?



LAYING THE CORNERSTONE OF SAINT HILDA'S CHAPEL

Mrs. Soule and Miss Ward are representing the Auxiliary

NO LONGER A DREAM

By Katharine E. Scott, Deaconess

WHEN, a month after the Triennial meeting of the Woman's Auxiliary in Detroit in 1919, we had word that the Auxiliary had given us

\$5,000 through its United Thank Offering for a chapel at Saint Hilda's School, Wuchang, our long-cherished dream seemed very near fulfillment.



THE NEW CHAPEL AT SAINT HILDA'S, WUCHANG

The goal seemed nearer still as word came that the Auxiliary of the diocese of Kentucky had given \$1,000 for the same purpose, afterwards augmented by \$400 additional for an ambulatory. Besides these contributions we received \$500 from the Society of the Double Temple and many generous gifts from the members of Miss Grace Crosby's study class and other friends.

Over a year was spent in completing plans which were finally put in the hands of the new mission architect, Mr. J. Van Wie Bergamini. At last on Saint Thomas's Day, 1920, the contract was signed and almost immediately the first ground was broken, on March 19, 1921. When the walls were three or four feet above ground Bishop Roots laid the cornerstone. It was our great good fortune to have with us that day the organizer of the United Thank Offering, Mrs. Soule, and she and Miss Marian Ward of

Boston assisted in the laying of the cornerstone in the name of the Auxiliary. Then we had every hope of using the chapel by All Saints' Day, but weather and humanity—particularly man, the "political animal"—have conspired to make delays. When the first service is held in the new building, Evensong on September 15th, the day school opens for the fall term, the Triennial Offering of 1922 will already have been laid on the altar at Portland. The Auxiliary will, however, still be in session in that city when two hundred and thirty Chinese girls, all of whom owe much, and some of whom owe all, to the women of the American Church, enter the new chapel in procession to give thanks for their gift. And they will sing again the hymn they sang when the cornerstone was laid:

Now thank we all our God
With hearts and hands and voices.

THE WOMAN'S AUXILIARY CALENDAR FOR THE TRIENNIAL IN PORTLAND, OREGON, 1922

HEADQUARTERS: Assembly Room
"A," City Auditorium, Third and Clay
Streets.

* * *

TUESDAY, SEPTEMBER 5

- 10 a. m.—Headquarters open for registration. (The Registration Office will have been opened on Monday, September 4, at 2:00 p. m.)
- 4 p. m.—Saint David's Church, East 12th and Belmont Streets. **Preparatory Quiet Hour:** The Right Reverend Arthur S. Lloyd, D.D., of New York.

WEDNESDAY, SEPTEMBER 6

- 7:30 a. m.—Trinity Church, corner of Nineteenth and Everett Streets: **Holy Communion.**
- 2 p. m.—Headquarters: **Business Session** in which authorized delegates only can take part: Mrs. Wilson Johnston, President of the Oregon Branch, presiding at this and all other business meetings. There is space in the hall for visitors.

THURSDAY, SEPTEMBER 7

- 7:30 a. m.—Trinity Church, corner of Nineteenth and Everett Streets: **Triennial Corporate Communion.** Bishop Tuttle, Presiding Bishop, the Celebrant. **United Thank Offering.**
- 11 to 12 a. m.—Central Library, Tenth and Yamhill Streets: **Registration for Study Classes.** Inasmuch as there are to be five sessions only for study classes, it is imperative that all registration be made Monday, September 4, Tuesday, September 5, or at this time on Thursday, September 7. If members can state their preference on cards given them Monday or Tuesday much time will be saved. This third opportunity is intended especially for information and advice about classes.
- 8 p. m.—The Auditorium: **Mass Meeting.** Bishop Lloyd of New York, presiding. Speakers: Bishop Tuttle, Presiding Bishop, Bishop Sumner of Oregon, Bishop Mikell of Atlanta, Bishop Moulton of Utah, Dr. Wood, Executive Secretary of the Department of Missions, Dr. Sturgis, Secretary of the Educational Division of the Department of Mis-

sions. At this meeting, Mr. Franklin, Treasurer of the Presiding Bishop and Council, announces the amount of the United Thank Offering.

FRIDAY, SEPTEMBER 8

9:30-10:45 a. m.—Library: **Study Classes.**

1. *Prayer* (Open Class). Leader Miss Claudia Hunter of North Carolina.
2. *The Bible* (Open Class). Leader, Miss Adelaide Case of New York.
3. *Our Great Adventure* (Open Class). Leader, Mrs. Charles R. Pancoast of Pennsylvania.
4. *The Present Challenge to the Church* (Open Class). Leader, Miss Eva D. Corey of Massachusetts.
5. *The Task of the Church and the Priorities* (Open Class). Leader, Mrs. Frank H. Tourret of Idaho.
6. *Wanted Leaders* (Normal Class Advanced training for experienced educational secretaries, both diocesan and parish). Leader, Miss Laura F. Boyer, Assistant Educational Secretary.

7. *The Task of the Church* (Normal Class Elementary training for inexperienced educational secretaries, both diocesan and parish). Leader, Miss Emily C. Tillotson, Educational Secretary.

8. *Wanted Leaders*—A Study of Negro Development (Open Class). Leader, Mrs. Charles E. Hutchison.

9. *Wanted Leaders*—A Study of Negro Development (Open Class). Leader, Miss Bertha Richards of North Carolina.

10. *Wanted Leaders*—A Study of Negro Development (Open Class). Leader, Mrs. George Biller, Organizing Secretary.

SATURDAY, SEPTEMBER 9

9:30 a. m.—Headquarters: **Business Session.**

MONDAY, SEPTEMBER 11

9:30-10:45 a. m.—Library: **Study Classes.**

2:15 p. m.—Headquarters: **Business Session.**

The Woman's Auxiliary Calendar for the Triennial

TUESDAY, SEPTEMBER 12

- 9:30-10:45 a. m.—Library: **Study Classes.**
 2:15-3:45 p. m.—Headquarters—**Conference. Diocesan Plans.** Chairman, Mrs. Clinton S. Quin, Honorary Member of the Executive Committee of the Texas Branch.
 3:45 p. m.—Introduction of Foreign Visitors.

WEDNESDAY, SEPTEMBER 13

- 9:30-10:45 a. m.—Library: **Study Classes.**
 2:15 p. m.—Headquarters: **Business Session.**

THURSDAY, SEPTEMBER 14

- 9:30 a. m.—Headquarters: **Business Session.**
 2:15 p. m.—Headquarters: **Conference. Parish Plans.** Chairman, Mrs. L. C. Lance, President of the California Branch.

FRIDAY, SEPTEMBER 15

- 9:30-10:45 a. m.—Library: **Study Classes.**
 2:15 p. m.—Headquarters: **Conference. Supply Work.** Chairman, Mrs. Knight Wade.
 3:30 p. m.—Missionary Talks.

SATURDAY, SEPTEMBER 16

There will be no meetings of the Woman's Auxiliary on this day as the Church Service League holds meetings.

MONDAY, SEPTEMBER 18

- 9:30 a. m.—Headquarters: **Business Session.**
 2:15 p. m.—Headquarters: **Conference. United Thank Offering.** Chairman, Miss Bessie L. Franklin, United Thank Offering Treasurer of the Connecticut Branch.
 3:30 p. m.—Missionary Talks.

TUESDAY, SEPTEMBER 19

- 9:30-10:45 a. m.—Headquarters: **Conference. Educational Plans.** Chairman, Miss Emily C. Tillotson.
 10:45 a. m.—Missionary Talks.
 2:15 p. m.—Headquarters: **Conference. Young People's Work.** Chairman, Mrs. George Biller.

WEDNESDAY, SEPTEMBER 20

- 9:30 a. m.—Headquarters: **All-day Business Session.**

THURSDAY, SEPTEMBER 21

- 10:00 a. m.—St. Mark's Church. **Final Service.** Celebration of the Holy Communion. The address at this service will be by the Right Reverend Louis C. Sanford, D.D., Bishop of San Joaquin.

* * *

Office Hours before and after meetings will be kept by the Secretaries at Headquarters.

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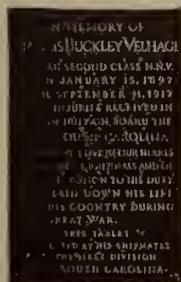


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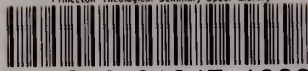
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